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THE POSITION AND PROSPECTS OF
THE CATHOLIC CHURCH
IN ENGLISH-SPEAKING LANDS

By

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INTRODUCTION

It must surely be with great diffidence that the most daring author can approach the large and difficult subject which is treated of in the following pages. Had the notion come into the mind of the present writer, he would certainly have cast it aside as too full of problems and pitfalls to allow him to harbour the idea of making it his theme. But the suggestion came from without, and it was only in response to cordial suggestion and warm encouragement that he could even make a beginning of the task.

“The present position and future prospects of Catholicism in English-speaking lands”: this is doubtless a subject worthy of any writer, even the ablest, and calculated to try the patience and ability of anyone to the utmost. It is likely enough that the shadow of the great matters to be dealt with has deterred more than one eloquent pen from grappling with them in a book such as the present is designed to be. The present writer can only beg indulgence for having yielded to the suggestions of those whose word bore great weight with him.

But at any rate it would appear that such a book is called for; it tries to deal with a great problem of the modern world. For those who think, and who are not buried in the confined materialism of their immediate surroundings,

there can scarcely be a more fascinating question than this : What is to be the place of the Catholic Church in the world of to-day and to-morrow ?

With regard to the limitations of the present writer in face of his task, only too much might be said ; but on the other hand it has been his lot to live not with any fixity of tenure in the capital of the British Empire, but to visit and even to make prolonged stays in several of the countries of which it is necessary to speak. In this way synthesis and comparison have been made easier than would be possible to a merely fireside philosopher.

On the other hand he cannot claim to be a cosmopolitan. This little book is a bird's-eye view, but frankly from the point of view of England. This will explain why in many cases more detail is given concerning Catholic affairs and Catholic statistics in England than elsewhere. Moreover, the writer cannot claim to have at his command as much information about what is distant as about what is close at hand. Still, he has striven to take some account of the special characteristics of all the various English-speaking communities as they come up for review.

The statistical data are, of course, subject to the radical defect of all such information, viz., that the figures are constantly changing, and that what may be the safest approximation to the truth at some given point of time, necessarily becomes obsolete after a few years have passed. Therefore, in the main, round numbers have been given, based on the best and most recent

returns at command, and when it has been a question of correcting such totals, adding only with great caution what seems justified by the tendencies that are at work.

In contrast with the constant changing of statistics we meet in this inquiry other equally important factors which change not. There is always the same human nature with its interests, its passions, its self-same aspirations, persevering under whatever variation of circumstance the different kinds of civilization may bring to influence it. And on the other side we have the Catholic Church, which claims to belong to eternity as much as to time, always putting the same claim to be the divinely appointed organ for delivering an unchanged and unchangeable message, *i.e.*, the Divine Revelation to mankind of what they must believe and what they must do.

This commission is to all nations and races ; it is universal. But it does not follow that all nations and peoples will listen. Men are left to accept or reject the message, and there have always been multitudes who have done either of these things. How, then, is it and how is it going to be with the group or groups of peoples who make up the English-speaking world ? This is a momentous question. And a certain or complete answer is not possible in advance.

All that has been aimed at in the following pages is a short consideration of the main factors in the situation in order to gather from them the best hopes in our power for a bright and successful future among these races and nations.

We shall therefore first glance at the numerical or statistical aspect of the problem, and then go on to estimate the power and value of the different classes of Catholics which are likely to exercise the most influence. Then we can proceed to take a brief view of certain leading organizations and outstanding facts which might be supposed to tell in favour of Catholicity, or on the other hand to militate against its progress.

For the Catholic who believes in the universality and indestructibility of the Church, it must always survive and be victorious in the end and on the whole ; but it is otherwise with respect to its fortunes in any particular country. Any country or nation may fall away from Catholic unity, and conceivably never return, at least in the mass ; but this does not mean failure on the part of that universal society which, from its very essence, transcends the limits of any nation, or even empire, or group of nations. Just as it is so much the worse for the individual who fails in the probation of this present life, so is it for the people or the nation. Hence for all those who love that group of peoples which speak the English language, their best hope and prayer must be that they may not miss the almost matchless place which might be theirs in the world-wide unity of one faith, one worship, and one government for the sake of any lower or lesser ideal, but may be led by the sweet operation of God's providential ways into union with His Catholic Church.

CHAPTER I

THE RELIGIONS OF THE WORLD

INASMUCH as the English-speaking lands are not a group rigidly marked off from the rest of mankind in regard to religion, it is well to begin this sketch with a brief account of the statistics of religion in the world in general. It is true that this will only form a background to the problems which we desire to discuss; but it does come into the picture, and serves to throw into relief what we have in these pages to concentrate upon. Moreover, it will be useful for purposes of comparison as we proceed further in our inquiry.

It has for long been the common practice with writers on statistics to enumerate the inhabitants of the globe, not only by racial divisions, nor by those of civil or political government, but also under divisions made from the religious point of view. It is patent that any figures which such writers may give as totals for the whole world can never be anything but approximations to the truth: for they contain all the elements of uncertainty which arise from the absence in a large part of the world (about one-third) of any reliable general census. And, in addition, they extend that uncertainty to the cases where there is a regular general census, from which the point of religious

profession is excluded. These cases are not a few. Hence, we can only deal with round numbers, being persuaded that from the very nature of the case any attempt to quote figures supposed to be accurate down to the last unit is a delusion and a trap to the unwary. When we remember that there is no census at all in the greater part of Africa, and that the doubts stirred up by the unsatisfactory character of that in China extend to a matter of some 100,000,000 souls more or less, it is clear that the general total can only be an approximation. Probably the best estimate of the population of the world to-day is in round numbers 1,850,000,000.¹ This is a higher total than has been accepted, as far as we know, at any previous period of the world's history, but seems amply justified. The number of the inhabitants of the earth appears to be still growing rapidly in spite of wars and other checks tending to keep it back.

We come now to the task of apportioning this vast total among the different forms of religious belief which men profess.

Taking all Christians together, there can be no doubt but they form the most numerous group. But it is just as undeniable that even collectively they are still only a minority of the inhabitants of the globe. Furthermore, it is evident that Christians differ so much among themselves that they form distinct and often hostile denominations. If we proceed to sub-

¹ The thirteenth edition of the *Encyclopædia Britannica* gives 1,819,000,000 for 1920; and *Whitaker's Almanack* for 1930 gives 1,849,500,000.

divide the professions of those who all call themselves by the common name of Christians, we find them split into three main bodies. These may for convenience sake be termed the Catholic, the Orthodox, and the Protestant forms of Christianity. Such use of these three words is undoubtedly open to theoretical objection. There are many who are usually counted in the Protestant denomination who would disdain that appellation, and the term Orthodox is used in quite a technical sense. The exclusive use of the terms Catholic and Orthodox is matter of dispute. But for statistical purposes it is best to keep to the popular meaning of these words, as they thus agree better with the external divisions into which the Christian denominations seem naturally to fall.

Among these Christian denominations it is beyond dispute that the most numerous is that which being united under the faith and obedience of the Roman pontiff claims the name Catholic, to which the "cognomen" Roman can be added when necessary.

Perhaps it is worth while here to raise the question as to what test is to decide whether or not any given individual is to be counted as a member of this Church. We say "this Church," because a universal test which would be applicable to all denominations cannot be found. On the other hand, a variety of tests might be applied even in the case of Catholics, with widely differing results. For them, at least, it seems best to be content simply with the positive test of Catholic baptism and the negative one of no formal defection to any other

form of religious organization or sect. If we apply a severer test than this, for example faithful observance of the laws of the Church, or attendance at Divine Worship, the effect will be to lessen our totals to an indefinite extent. But, of course, such tests would tell still more powerfully in the direction of diminishing the numbers as applied to any other religion than the Catholic. Moreover, from the point of view of statistics we should be landed in a host of anomalies and of inconsistencies. Better, therefore, must it be to keep to the simple standard of the double test of Catholicity indicated above, even if it be a low one. And then we shall know how we stand, at least comparatively.

If we apply this double test then, and no other, to the Catholic body, it would appear that the round number nearest to the truth for the Catholic population of the whole earth at the present time is 330,000,000.¹ This total makes allowance for those who in such predominantly Catholic lands as France and Italy not only fail to practise their religion, but do not even register themselves in the census as Catholics. At the same time all those are counted who register themselves as Catholics, irrespective of their standard of practice; while for non-Catholic countries the best available estimates are taken.

Although the geographical extension of the adherents of the Catholic Church is greater than that of any other religious body, Christian

¹ The *Catholic Directory* (1930) gives 334,664,791, while *Whitaker's Almanack* (1930) gives 331,500,000.

or otherwise, their distribution is, of course, very unequal. The majority are still in Europe, though the balance has shifted very markedly in favour of the New World as compared with the Old. Out of the 475,000,000 inhabitants of Europe, some 200,000,000 are counted as Catholics, whereas in America at least 110,000,000¹ out of 220,000,000 are thus reckoned. Therefore the proportion is greater in America than in Europe. Oceania may be credited with 1,500,000,² and then we come to Asia and Africa, which between them contain nearly two-thirds of mankind, and form the foreign missionary field *par excellence*. The figures require to be estimated very carefully, for it is so easy to omit important items. The number of Catholics in Asia cannot be less than 16,000,000,³ out of which the Philippine Islands have the majority (8 to 9 millions), while India and China have both of them more than 3 millions a piece, including Ceylon and Goa in the former, and Indo-China in the latter. The rest are to be found in Japan, Corea, Syria, Asia Minor, etc. As to Africa, 3,000,000 is quite a fair and moderate estimate, if we bear in mind the various regions in which Catholicity has made some way.⁴ Thus we are brought back to the general total with which we began,

¹ It is probable that this number may be much below the mark.

² This means Australia, New Zealand, the Islands of the Pacific.

³ Each census taken in the Philippines gives an increase.

⁴ The chief of these are the Portuguese possessions: the number for the British sphere of influence is about 1,000,000.

mindful all the time of the inevitable uncertainties of any such enumeration.

Before passing on to estimate the second great division of Christians, namely, the Orthodox, it may be well to remark that although the overwhelming mass of the faithful who belong to the Catholic Church use the Latin rite, this is not exclusive, but within that communion are to be found communities which worship in all the Eastern rites which have survived to the present day. They are generally known as Uniate, and although of divers languages and rites, are not called Orthodox but Catholics. Their number is not great, relatively to the Latins, since, if we range over Asia, Africa, and Europe without forgetting the number who have migrated to America, we shall only find some 8,000,000 including Greeks, Syrians, Chaldeans, and Copts. Small as this number is in comparison with the Latin Catholics, it is a more considerable percentage if we are only thinking of the various Eastern Christians outside of Russia.

If we now press on to consider the Orthodox Eastern Church, which has more in common with Catholicity than any other, it must be noted that the term "Orthodox" is here used as an abbreviation to designate all those Oriental denominations which retain the creeds, the rites, and the orders of their ancestors, but are not in communion with the See of Rome. Dr Adrian Fortescue contends¹ that the word Orthodox should be restricted to non-Uniate Easterns of the Greek rite, and in theory there

¹ *Orthodox Eastern Church*, Preface, p. vi.

is much to be said for the restriction, but we should then leave out not only the Uniats but also the non-Uniats of other than Greek rites. But a convenient term is needed to embrace all those Easterns who are not in communion with Rome, whatever their rite, and therefore the looser sense of the term "Orthodox," which is in common use, may be tolerated.

For a long period a vast proportion of these Eastern or Orthodox Christians has been comprised in the Russian Church, this alone making as much in recent years as four-fifths or 80 per cent. of the whole of Orthodox Christianity. Even now, amid the horrors of the Bolshevik domination, which bids fair almost to ruin the Russian Church, it seems safe to assume that the bulk of the population is still baptized validly by its own priests, and has not as a nation renounced its faith. Provided that this assumption is justified, Russia still holds much the greater part of the Oriental Christians. If not, it means a frightful shrinkage in the number of Orthodox Easterns. The superficial observer may hardly realize what a comparatively small total is left for the rest of the Eastern Churches, when once the imposing Russian organization is eliminated. The largest number in any country is in Rumania, where there are some 13,000,000. After that come Greece and Yugoslavia, which between them have as many again approximately. Then in Bulgaria and Abyssinia we have bodies of Orthodox Christians, both numbering some 5,000,000. There are bodies of Armenian, Nestorian, and Syrian Christians in Asia and

nearly 1,000,000 Copts in Egypt. We must not forget the Orthodox who have emigrated to America, but when all these and various smaller communities have been reckoned, it does not appear that the Oriental Christians of all rites, outside the Russian union, exceed at most 44,000,000. We may perhaps still allow 100,000,000 for Russia, and this gives us a total of 144,000,000.¹

Our difficulties are considerably increased when we try to discover a suitable test as to whether any individual Christian is a Protestant or not. The definition of a Protestant is given in the *Encyclopædia Britannica* (Edition XI-XIII, Vol. 22, p. 472) as "in common parlance applied to all Christians who do not belong to the Roman Catholic Church, or to one or other of the ancient churches of the East." Many of these would doubtless reject the appellation of Protestant, for example a High Anglican might, but for the purposes of statistics we must be guided by external incorporation. Hence, if we deduct the Catholics and the Orthodox, we may reckon all other Christians as Protestants.

Manifestly, if any stricter test is applied to the term Protestant, we have to face a great shrinkage in numbers, even greater than that which would result from a stricter test for Catholics than the one given above. This is especially true of the United States of America. The Protestantism of America is in many cases based neither on descent nor on creeds, nor on aggregation to any particular sect. The United

¹ Whitaker (1930) agrees with this figure, though made up in a slightly different way.

States is the greatest example there is of a detailed and accurate government census, with all reference to religion left out. In fact, a very large proportion of the people are not connected with any religious organization whatever.

Nevertheless, taking everything into consideration, it seems reasonable to accept the recently published total of 206,000,000¹ as the number of Protestants, in the wide sense indicated above, in the whole world. Rather more than half of these are in Europe, and of the other half the vast majority are in the United States of America.

Although the variety of sects is almost beyond counting, there do exist by reason of origin, doctrine, or government certain main divisions which had better be here briefly indicated. In England speakers often talk as if the Anglican Communion were the chief denomination outside of the Catholic Church, and locally this is no doubt true. But if we desire to survey the situation for the world at large, we require to correct our perspective considerably with regard to that point. It is very far from being the largest denomination that can be in any way brought under the heading of Protestant Churches. You have the Lutherans mounting up to a far larger total. Moreover, the Presbyterians, the Methodists, and even the Baptists approach its numbers, even if they do not surpass them.

The Lutherans and their allied sects, if we add to the German and Scandinavian com-

¹ Whitaker (1930) gives 206,900,000 as the total for the whole world.

munities as well as those east of the Baltic, the large numbers aggregated to them in America, are still the largest non-Catholic body of Christians in the world. We can ascribe to them scarcely fewer than 60,000,000, or nearly 30 per cent. of all the Protestants. It would seem that, especially in Germany, the test of religious belief must be left very vague and general, even as the test of practice was left quite loose in the case of Catholics, but there seems no other course available which is consistent or workable. The Presbyterian (or Calvinist) communities, including those in Scotland and America, as well as the French, Dutch, and Swiss congregations, would seem to be represented by about 40,000,000 souls.¹ The Anglican or Episcopalian Church is one of the most widely diffused, mainly on account of the world-wide extension of the British Empire. Outside that Empire it at once assumes very modest proportions, as for example in the United States of America. Perhaps it reckons some 35,000,000 adherents, about half of whom are in England itself. In view of the great extension of both the Methodist and the Baptist denominations in North America, it seems likely that both these religious bodies are numerically not far from being on a level with the Anglican Church. The latest available figures for the Methodists, including all the various smaller subdivisions, which now seem to be in a fair way to reunion amongst themselves, give them

¹ This is the number stated in the xith edition of the *Encyclopædia Britannica* to be now under Presbyterian influence (Supplement III, 208).

32,000,000 of adherents. The Baptists, whose chief numerical strength is among the negroes of North America, and by a more recent development among the Russians, would seem to be not less than 25,000,000. This leaves about 14,000,000 to be distributed among the minor sects, unattached in any way to these larger bodies, before we reach the total of 206,000,000 given above.

To sum up so far it seems to emerge from the preceding survey that out of the 1,850,000,000 inhabitants of the globe, some 680,000,000 or rather more than a third profess at least in some vague and indefinite way faith in Christ, and therefore may be counted as Christians.

A somewhat special position is rightly assigned to the Jews. Their inheritance from past ages, their strong racial characteristics, their outstanding talents in several spheres of life entitle them to this. Numerically on the other hand, they hardly count in comparison with the vast multitudes who are claimed either by Christianity or by paganism. Even in Palestine, recently assigned to them as a national home, they only make up some 150,000 out of nearly a million; and Palestine is still in the main Arab and Mohammedan. Their greatest numbers are to be found in the countries of Eastern Europe, but they have found an outlet across the Atlantic in New York and other cities, which hold out to them liberty and prosperity beyond any previous aspirations. It is popularly said that New York is now one-third Catholic, one-third Protestant, and one-third Jewish, and probably more than a third of the wealth has fallen into

their hands. It is computed that there are now about 15,000,000 Jews in the whole world, *i.e.*, about twice the number there were in the days of their greatest prosperity under King Solomon.

When we come to speak of the Mohammedan statistics we find ourselves in presence of one of the portents of the world. The creed of Islam, extending more widely than it did when its propagation by fire and sword threatened destruction to western civilization, and still on the increase, is undoubtedly one of the most numerous religious bodies in existence. No complete figures are available, but the Indian Government has a census on which we can rely. It gives a total of Mohammedans in that country mounting up to 70,000,000. This is the largest number in any one country, and makes Mohammedanism one of the chief religions in the British Empire. After this we have an estimate of 44,000,000 for the Dutch East Indies,¹ and about the same number as this last figure are believed to be scattered over the continent of Africa, but this African estimate can be little more than a conjecture. The collapse of Turkey in the late war has removed the political centre of Islam more definitely to Mecca; also in theory its holy city. Still the inhabitants are in a larger proportion than ever before Mohammedans, and the same is true of the Arabs and Persians. A number very variously estimated is to be found among the Chinese, Mongol, and Tartar races. It is noticeable that both in India and Africa there is a rapid increase going on. 30,000 conversions to Islam are believed

¹ *Europa*, 1927: "The Dutch Possessions," p. 523.

to be taking place annually in India alone. The total for the whole world may be safely estimated at not less than 200,000,000,¹ but probably does not greatly exceed that figure. There are several subdivisions into sects among the adherents of Islam.

In the last place we must complete the survey by a glance at that great mass of mankind, which is collectively the larger part of the human race, which still adheres to one or other of the forms of polytheism, and is usually called the pagan or heathen world.

It seems natural to speak first of the Brahmins. With this religion there is no question of widespread diffusion over the different regions of the earth. We are confronted indeed with an immense mass of human beings, but we find them all within the limits of one country, if indeed India is to be called a country rather than a continent. In extent, population, and diversity of races it may be likened to a continent. In fact, as Sir Richard Temple once strikingly wrote, it may be compared to the whole of Europe with Russia left out, with races about as diverse as Germans, Spaniards, Slavs, and the rest. Still, take India for what it is, it is the only home of the Brahmin cult. Its adherents are given in the census, no doubt correctly, as about 220,000,000 souls.²

With regard to Buddhism, the case is quite different. There was a time when Buddhism was quite dominant even in India, but the

¹ *Whitaker's Almanack* (1930) gives 209,020,000.

² The figure given in the Indian census of 1921 is 216,734,586.

census returns of the present period show that practically all the Buddhists whom the Indian census now has to show are the Burmese, who number about 10,000,000.¹ Furthermore, it was formerly the custom in statistical tables to count the main body of the population of China as Buddhists. Were this really so they would, of course, be the most numerous religious body in the world. But more recent investigations have discredited the custom of reckoning Confucians and Taoists as Buddhists at all. Confucians and Taoists are as indigenous to China as Brahmins are to India. But the enumeration of the population in the case of China is so open to question as to accuracy, that we can hardly be sure of the religious totals.

Perhaps something like 250,000,000 is a reasonable estimate, while the Shintoists and Taoists of Japan may account for 50,000,000 more. If we then return to estimate the Buddhists, without including the above-mentioned forms of Chinese and Japanese religion, we are still in presence of a very important total. They form about one-half of the population of Japan. The whole of Burma and many millions of the inhabitants of the Dutch Indies also adhere to this form of religion. Comparing one country with another and summarizing the results, we may put the world total of Buddhists proper at 150,000,000.²

Many varieties of Animist and Fetish wor-

¹ The Buddhists enumerated in the Indian census of 1921 were 11,571,268.

² Whitaker (1930) gives 150,180,000, to allow for 180,000 Buddhists in North America.

shipping tribes yet remain, primitive indeed, and widely diffused, but abounding above all in Africa, where they form a decided majority. They almost defy classification. With regard to the Animists and Fetish worshippers, if we add to the millions in Africa the smaller bodies scattered over the rest of the world, it is probable we shall find the total not far short of 150,000,000.

There also remains a residuum of uncertain magnitudes for whom religion is practically non-existent. With these we may group those who are positively irreligious : who have never been brought under any effective religious influence whatever, or who have by their own act abandoned the profession to which they once held. All these taken together may well fill up the number which is left.

As to the rest it is still more difficult to estimate what proportion of the inhabitants of the world fall under this heading. Theoretically, the time has arrived for a new division frankly headed unbelievers, or people without religion. Provisionally 130,000,000 at least may be counted in this unclassified and uncertain remainder. They may perhaps be termed neo-pagans.¹

It seems well, before proceeding any further, to draw a few practical consequences which

¹ The heading *After Christians* was suggested by the late C. S. Devas for those who, though counted in the Lutheran or Anglican or Protestant majority in Germany, England, and America, and in the Catholic majority in France and other Latin countries, have given up Christianity both in faith and practice, and are sometimes its bitterest enemies.

follow from the survey which we have just been taking of the Religions of the World.

I. The number of Christians being now rather more than one-third of mankind, if we go by name and profession and do not exact any more stringent test, they greatly exceed the number of any one of the other forms of religion. But there is another side of the picture. This is presented by the immense differences existing among Christians themselves. These differences constitute a great trial to all who are worthy of the Christian name, but beyond this they form an almost insurmountable obstacle in the way of the spread of Christianity amongst those who belong to other religions. The most obvious answer to a missionary exhorting non-Christians to embrace his teaching is : " First agree among yourselves what Christianity is, and then come and invite us to accept it." From a natural point of view this seems an adequate explanation of the fact that, granted the superiority of Christianity in any form to paganism, it still remains after 1900 years the profession of only a minority of mankind. Some progress is made, but the population of the world continues to grow. Hence, adding together Catholics, Orthodox, and Protestants, and even taking in the Jews for argument sake, it remains true that there are still over 1,000,000,000 of mankind outside all revealed religion whatever.

II. A Catholic will draw the line still closer, arguing that Orthodox and Protestant are both outside the Church, and that the rational dividing line is between those who are within

the fold and those who are outside it. Catholics, as compared with the rest of the world, are not much more than as 1 is to 5, *i.e.*, not greatly more than one-sixth of the whole of mankind. Is there hope of winning over the majority?

There is no easy and cut-and-dried answer to be given. So many considerations have to be taken into account. It is not as if we had to deal with a steady unchanging total. A rapid increase in the population of the globe seems to be indicated by all the signs and all the statistics at our command. Consequently, it is not a question merely of winning a certain number of converts from outside but of doing this on a scale to more than counterpoise the growth of all bodies of men outside the Church through the succession of generations each more numerous than the last. On the whole, even allowing for this, statistics seem to show that some progress is being made, but in view of the vast multitudes with which we are dealing, the rate of growth is disappointingly small.

To summarize, then, the general conclusions which follow from the preceding statistics, as far as Catholicity is concerned, we may draw attention to the following points :—

(a) Catholics do not form a majority over all other Christians if these be all taken together. They are nearly half, but not quite half of all those who claim the name of Christian.

(b) Consequently they are far more numerous than any one Christian denomination taken singly.

(c) Furthermore, now that the large total formerly included under Buddhism is considered to be made up of several distinct religions, they are also more numerous than any other form of religious belief, whether Christian or not.

(d) If there is any validity in the estimates of the world's population made in former times, they are now more numerous than they ever were before.

These considerations may help to throw light on the more detailed inquiry into the state and the prospects of Catholicity in English-speaking lands.

It may be worth while to add a few more totals as an analysis and justification of the world population given above.

If we begin with Europe, 42 millions for Italy, 22 millions for Spain and 6 for Portugal, together with 40 millions in France and another 20 in Belgium, Holland, and Switzerland, give us 130 millions for the Latin nations, taking this word in a loose and general sense. Then we come to 48 millions for the British Isles and 12 millions for Scandinavia, 62 millions for Germany and 8 for Austria, conjointly 70 millions, being added to the 60 millions from the above-mentioned lower German countries, give another 130 millions. The numerous smaller Eastern European States, of which the greatest is Poland with its 27 millions of inhabitants, account for almost exactly 100 millions more. Then we have Soviet Russia, which is 140 millions at least. If it be true that not more than 20 millions of these are in Asia, this

leaves 120 millions to Europe. Thus we have about 480 millions inhabitants altogether in Europe.

Less definite evidently must be the information from Asia. Probably there are 1,000,000,000 inhabitants in all. China with 440 millions and India with 330 millions (including the border States) make up the main mass of this total. Then we have the Japanese Empire with 80 millions and the Dutch East Indies with 50 millions. Indo-China has 20 millions and Siam 10 millions. The Philippines have more than 10 millions. Turkey and its border States, Arabia, Persia, and Syria, have at least 30 millions, and there remain the 20 millions of Asiatic Russia. Thus the thousand millions are fully accounted for.

African totals, except in the Union of South Africa, are almost entirely a matter of estimate and approximation. Somewhat over 140 millions seems the most widely accepted estimate at the present time.

As for America, the next census (1930) will doubtless show at least 115 millions in the United States, and we are justified in taking Canada with Newfoundland, etc., at 10 millions. Another 10 millions is not above the truth for the West Indies, and Mexico and the Central American Republics account for 15 millions and 5 millions respectively. Brazil has much over 30 million inhabitants, while the lesser South American States, if their estimates be added up, are responsible for some 35 millions more.

Lastly, Oceania can be stated with some accuracy (on account of the Australian and the

New Zealand census) as having about 8 million inhabitants.

In this way the 1,850,000,000 inhabitants of the globe are distributed not by religions or races, but geographically.

SUMMARY OF THE RELIGIONS OF THE WORLD

Catholics	330,000,000
Orthodox	144,000,000
Protestants	206,000,000
<hr/>	
Total of Christians	680,000,000
Jews	15,000,000
Mohammedans	205,000,000
Brahmins	220,000,000
Buddhists	150,000,000
Confucians and Taoists	250,000,000
Shintoists	50,000,000
Animists, etc. . . .	150,000,000
The rest	130,000,000
<hr/>	
Population of the world	<u>1,850,000,000</u>

CHAPTER II

RELIGION IN THE ENGLAND OF TO-DAY

ALTHOUGH the decennial census gives us periodically abundance of information about the inhabitants of England on a variety of matters concerning their secular life, religion—the most important of all—does not come into the survey. It has no place in the British census. It is true that in 1851 particulars were included as the church and chapel accommodation, and as to the attendance at the services held therein. Hence, from these particulars inferences of some value can be drawn as to the number of adherents of the different denominations. But from that time to the present we have no further help, and are thrown back upon inductions of greater or lesser probability grounded upon facts which have become known concerning the various religious bodies, quite independently of the census.

In this way it is possible to get some sort of picture of the position of the various religious bodies, though, of course, that picture will be lacking in the precision and accuracy of a government return.

Beyond all dispute the most numerous of all the denominations in England is the Established Church. It is only when we attempt to set down in numbers its membership that we are

landed in uncertainty. It is many years since any systematic attempt has been made to find out where people go to church, or in what proportion they do so at all. The latest effort at some sort of enumeration seemed to point to the conclusion that about half the people who go to a place of worship at all attend the Established Church services. If this taken by itself were a reliable guide the inference would, of course, be obvious that about half the nation which has any religion belongs to the Anglican Church. But there are other data available which may go some distance to modify any conclusion drawn from this. Such a set of facts is the record of infant baptisms: comparing those registered in the Church of England with the total number of births in the country. It would seem to be a legitimate inference from these numbers that, taking one year with another, two-thirds of the infants born in England are baptized in the Established Church. But it would not be safe to argue that two-thirds of the population are therefore adherents of that Church. For, in the first place, many parents take their children to be baptized in the church without being themselves in any way connected with it; for instance, many Nonconformists probably do so: and in the second place, there appears some reason to believe that the birth-rate is somewhat higher among Anglicans than among those outside the establishment. At any rate the towns where dissenters are strong are often distinguished by an exceptionally low birth-rate. And if this holds, as it seems to do, the converse will also be true, at least to some

extent. Hence both these considerations tend to lower the total figure for the Anglican population deducible from the infant baptisms.

The census of 1921 gave a population for England and Wales of just upon 38,000,000, and the nine years which have elapsed since then have probably added another million, making the total 39,000,000. All things considered, we do not think we shall be far wrong in estimating the Church of England at home, excluding, of course, the Colonies, and the rest of the British Isles at 18,000,000 or thereabouts. The clergy are now about 16,500, having fallen to the lower figure from 23,000, who formerly attended to what was then a smaller population.¹

The Anglican Church is still the established State religion in England, having been dis-established in Wales and Ireland, and never really permanently established in Scotland. It looks up to the King as its Supreme Head on earth, and is under the ultimate control of Parliament as to its laws and government. It is only fair to add that within the last decades statesmanlike efforts have been made to strengthen its organization from within. New dioceses have been created, the procedure for dealing with abuses has been improved, and through the setting up of the Church Assembly a certain amount of independence of minute interference from the State has been secured. Of course, the ultimate control of the Crown and of Parliament remains, and must remain :

¹ It is admitted that there are over 4000 vacancies in the ranks of the diocesan clergy.

it is planted deep in the very nature of an exclusively National Church.

On the other hand, it is notorious that Anglicanism is rent by acute divisions as to doctrine and as to worship. The discordant beliefs of High Church, Low Church, and Broad Church are so glaring that it would be impossible, for example, to commit the Anglican Church to such an orthodox profession of Faith as is contained in the recently accepted Free Church Catechism. Uniformity of doctrine is generally felt to be quite unattainable, but efforts are actually being made to avoid too glaring a diversity in public worship. The Prayer Book has always been supposed to secure some measure of uniformity in the order of church services, but all now agree that it is after all a very imperfect bond of union. For, whereas, on the one side its prayers are accepted as the basis of public worship in some dissenting sects out of communion with the Anglican body, on the other side wide deflections from its prescriptions have been tolerated in the case of High Churchmen and Anglo-Catholics. It is with a view to reconcile these inconsistencies and to give greater liberty, while hoping to secure obedience to one or other of the alternative forms provided, that the revision of the Prayer Book has been undertaken. Its final consequences can only be unfolded in the course of the future.

Moreover, the existing diversities in worship do really reveal and depend upon differences in belief, and this is more important still. Here is where the helplessness of the Anglican authori-

ties stands out in all its nakedness. Conflicts with Ritualists, conflicts with Rationalists, have been waged time after time, and both in the former and in the latter case have usually ended in the discomfiture of those who tried to check freedom of thought and liberty to preach what the individual, or the school to which he belongs, thinks right. It is in this that the essentially Protestant character of Anglicanism comes into the light. Those whose opinions happen to be on the right side are there by their own private judgment, not accepting as authoritative teaching which they dare not doubt, while those who are on the wrong side are wrong from the errors, honest but inevitable, which are inherent in private judgment as a Rule of Faith.

There remains, therefore, fundamentally but one bond, *i.e.*, the establishment as such. This is a matter of English law, custom, civil right: it can claim no higher origin than this merely natural one. Once this bond were broken, no other is available to keep the warring sections together. They would break into a certain number of fragments; these in their turn being only held back from further disruption by the fortuitous accidents of party loyalty, *vis inertiae*, local peculiarities, class consciousness and such things as these.

If we turn to the numerous dissenting bodies spread over the face of the land, the full list of which forms such a bewildering catalogue in our books of reference, we can see in many quarters pretty convincing signs of shrinkage and decay. In some cases the shrinkage is only

relative to the general growth of the population, but in others it is a positive diminution in the absolute number of supporters the sect in question can count upon. It is perhaps invidious to refer to the most notable cases, but apart from certain accidental concealment, the candour with which the diminution is admitted is in most cases quite remarkable.

On the other hand, when we come to speak of decay it is no longer a question of arithmetic. Other tests have then to be taken into account. These are supplied to us by the falling attendance at the chapel services, by the desperate efforts made to retain this attendance through sensational advertisements and appeals to the demand for pleasure and amusement rather than to what concerns religion and spirituality. Similar tests are provided by the closing of chapels in localities where they once drew congregations and are now deserted and consequently at last disused. Precise figures are naturally hard to obtain on this subject, but what has been said seems only too fully in agreement with the complaints and jeremiads which are reported in the periodical press.

If we want to estimate aright the importance and magnitude of what in England are called dissenting bodies we must survey a more extensive horizon. It is not controverted that, taking England alone, the Established Church occupies the chief and by far the largest place amongst all the denominations. But, when we come to look at the world in general, the perspective is changed to an extent which is quite surprising to anyone who has been accustomed

to estimate the Protestant denominations from a purely English or Anglican standpoint. We then realize how far Anglicanism is from being the most numerous body of non-Catholic Christians. We see it surpassed numerically by the Lutherans, and at least rivalled by the Methodist and Presbyterian organizations. The explanation of this fact is in great part supplied by observing the way in which Protestant Christianity has developed in the United States of America. In that country vast numbers of the population are in some way connected with the Methodists or Baptists, whereas the Episcopalian Church is a relatively small community. Hence, then, to adjust our perspective by comparison with other countries, it may be worth remarking that not above one out of six non-Catholic Christians belongs to the Anglican Church. We must now return to estimate the strength of the Nonconformist bodies taken singly.

The Independents or Congregationalists are the oldest body of dissenters in England, being historically in fact the descendants of the Puritans of the days of the Commonwealth, or even of the late Tudor years. They stand, as their name denotes, for the independence in government of each separate congregation, but are held together in a loose way by central conference or union. Besides their historic importance in England they have been the progenitors of one of the chief forms of American Protestantism. The New England colonists at the beginning were Independents, and in the Western Hemisphere they still form a religious

community far greater than anything they can claim in England itself. However, seeing that they have at least 500,000 church members and 750,000 members of Sunday schools it may be assumed that some 2,000,000 people in England and Wales are in some form or other adherents of the Independents.

Krose, in the *Catholic Encyclopædia*,¹ applies the rate 2·6 of the communicants to find the total number of adherents of any denomination, which only returns members or communicants and Sunday scholars, but this total will not include the members themselves. In other words, add 2·6 of the number given as members in order to get an estimate of the adherents. In the present chapter this ratio has been used repeatedly for an approximate estimate of the adherents of the various denominations. Probably in some cases the ratio is above the truth, and in others may conceivably be below it, but on the whole it appears to be about the best method of forming an estimate where the exact figures are not available.

The Presbyterians have a position which is above all great in Scotland. They represent the religious beliefs of that country in a higher degree than the Anglican Church does those in England. Both, indeed, are established, but the proportions they hold of the total population is by no means equal ; for whereas in England it is doubtful whether more than half the people have any connection with the Established Church, in Scotland Presbyterians can claim nearly 80 per cent. of the whole population.

¹ Article : " Statistics."

There is a Presbyterian Church both in England and in Ireland, as well as a sect styled the Calvinistic Welsh Presbyterians. Thus if to the 4,000,000 in Scotland, we add, as we may, 500,000 each for England¹ and Ireland, we shall have a total of over 5,000,000 adherents for the three kingdoms.

The Baptists have some characteristics in common with the Independents, but there is the strongly-marked difference which arises from the stress they lay upon adult baptism after a profession of explicit faith on the part of the recipient. Only those who are thus baptized become in the proper sense members of the Church. In England they are far less numerous than the Congregationalists, but, of course, they have members of Sunday schools and other adherents far more numerous than the actual members. The latest statistics give them 416,665 members and 525,564 Sunday scholars.²

It need hardly be said that in America their numbers are very much larger. They have a majority of the negroes who have embraced Christianity. Moreover, of recent years they have founded a remarkably large community in Russia, where they are said to have between two and three million of adherents.

If we now turn to the various sects which make up the organization which is included under the general name of Methodism, we can

¹ The Welsh Calvinistic Baptists claim 400,000 adherents.

² Therefore, using the same proportion as for the other forms of dissent, we may perhaps count about 1,500,000 adherents (the members being, of course, included in this total).

still trace signs of that remarkable union of enthusiasm and centralized government which made the Methodist movement inaugurated by John Wesley perhaps the most striking popular revival of the eighteenth century. Since those times there have been dissensions and schisms of rather shattering frequency, but most of these seem either to have been healed, or to be in process of being healed, so that they present again a fairly united front. In fact, whatever may be the fate of reunion on a larger scale among the various denominations, it seems to be on the verge of becoming an accomplished fact among the Methodists. Taking, as we may fairly do, these minor connections and sects in one total with the main body of Wesleyan Methodists¹ there can hardly be fewer than 3,900,000. It is sometimes in fact claimed that they are 10 per cent. of the population.

The Unitarians, who, if to be a Christian involves the acknowledgment of Jesus Christ as God, can hardly be counted as such, unless by a convenient extension of the term, form a small, highly-respectable and cultured community in England. They exercise an influence out of all proportion to their numbers, on account of the high standard of education and social position which they have reached. There are nearly 400 chapels, but the congregations are small. The Quakers, the Moravians, the Swedenborgians (New Jerusalem Church), the

¹ Altogether according to *Whitaker's Almanack* (1929) the various bodies of members aggregate 941,316 while the Sunday scholars are returned at 1,500,429 for Great Britain and Ireland.

Irvingites (Catholic Apostolic Church), and the Mormons are all numerically small. None of them have more than about eighty chapels, and none of them can claim as many as 10,000 adherents. The Salvation Army is conceived on a much larger scale, and it is only fair to say that it owes its extension and its success, even more than the Wesleyans do, to the organizing genius of one man—the late General Booth. But on the other hand, the amount of definite Christian teaching seems restricted to a minimum, while the government and discipline is quite frankly borrowed, not from any existing Christian denomination but from the Army. A good deal of the activity of the Salvation Army is concerned with material and social beneficence rather than with what is of a more strictly religious character.

Besides these denominations which are all usually designated as Dissenters there are to be found within the borders of the country a bewildering number of small sects almost impossible to classify, and still more hopeless to estimate for as to their size or their relative importance, which in any case must be of no great influence over the religion of the nation in general. Even outside Christianity in its widest sense it is safe to say that no form of religious belief which has any appreciable number of adherents but has its representatives in England and in most cases its registered place of worship as well. These are for the most part centres of bodies of foreign residents who bring with them the belief and the worship of their native land. The Jews have their

synagogues, about 300 in number with about 300,000 people of their race for congregations. The Greeks have their churches, and so have the Armenians. The French, Dutch, Swedish, Swiss, and German Protestants all possess places of worship of their own. The Moham-medan has his mosque. But most of these importations from distant regions retain their exotic character. None of them can be said to have gained any grip on the country, and hence they may be almost neglected when one comes to sum up the general position of religion in England.

Then there remains, even after we have been through every form of religious profession which is mentioned in our directories, this solid but deplorable fact. Millions of the inhabitants of England have no bond of union with any organized religious body whatever. Millions there are who have never been baptized, for while giving all honour to the clergy of the Established Church for baptizing two-thirds of the children who are born, and adding the quota of 9 per cent. to 10 per cent. baptized by the Catholic priest, what about the remainder? No doubt some of them are carefully baptized by dissenting ministers, but so many of these do not believe in the necessity of baptism that the number thus baptized can only be a small minority. And as they begin, so do the millions grow up unattached to any form of religion, profoundly ignorant in spiritual matters, untaught as to any definite creed or catechism or system of religious truth either in school or at home; never entering any

place of worship. They are all Protestants if you will, just as the irreligious and sometimes unbaptized minority in such Catholic countries as France or Belgium may be called Catholics, simply because that is the prevailing religion of their country. But in no better sense than that can they be called Protestants or even Christians at all. From the census standpoint there is probably no remedy either in the case of Catholics or Protestants until the statisticians admit a new heading such as neo-pagans, post-Christian unbelievers, or some such designation into their tables of figures.

If religious belief is witnessed to by such tests as attendance at church or at chapel, there seems to be little doubt but we are on the downward grade in England at large. Laments fall on the ear frequently enough as to the falling-off in the numbers who come to the services provided for them with every variety of attraction in praying, preaching, and singing. There is nothing very definite about these complaints, and it appears that those who are in a position to take an enumeration of those present at the places of worship shrink from the task. But one is tempted to wish that some powerful press organization would undertake to do again what the *Daily News* accomplished in London many years ago, and other journals have since then carried through in certain provincial towns, by counting all the attendances at all the places of worship in a given area on some average Sunday. It would be most interesting for purposes of comparison, for the *Daily News* figures are still available. It is very likely that

such a report would not be very edifying reading, but on the other hand, we should be nearer to knowing the worst from the point of view of church attendance. But it must be borne in mind that it would be a mistake to limit all religious belief to the ranks of the church-goers ; it is only the Catholic Church which imposes a positive precept to attend the public service on Sundays and holidays, and many of those who seldom set foot in places of worship are very far indeed from relinquishing the Communion of the denomination in which they have been educated.

CHAPTER III

STATISTICS OF CATHOLICS IN ENGLAND

THIS is the place in the present sketch where the statistical point of view of what is one of the main subjects we have to speak of must be discussed. To begin with, let us repeat with renewed emphasis the regret that no Government Census of religions is taken in England, Scotland, or the United States; though most civilized countries do include religion in the questions asked by their census authorities. The effect follows almost automatically that it becomes practically impossible to have a thorough enumeration of the population with regard to their religious profession. We are thrown back upon inductive estimates and calculations.

The clergy will usually return parochial lists of all whom they know of, or failing this, will make a more or less reasonable guess. Conditional results can be gained likewise from such available data as the number of baptisms, marriages, and deaths; as also from the number of children in the parochial schools. But the accuracy of these results has to depend upon so many factors, which have to be assumed, and cannot be strictly proved, that it is impossible to rest upon the conclusions with absolute certainty. The failure of any

of these assumed factors to correspond with the facts will vitiate the conclusions arrived at.

Moreover, simple arithmetic shows that argumentations drawn from any one of such sets of figures, *e.g.*, baptism, scholars, etc., when used exclusively, contradicts what can be deduced from any other, if used in the same fashion. The fact is that all these totals require to be allowed to suffer correction from one another, in other words to be combined, if we are to obtain the most probable conclusions available in a matter where demonstrative certainty is for the reason given above unattainable.

This being so, it would seem to follow that the best approximation to the true result in a case like this is to be reached by striking an average between the diverse results obtained by the exclusive use of the various data taken singly. If we thus compare what may be gathered from the figures for baptisms, marriages, school roll, and parochial returns we shall have exhausted nearly all the methods at our command. For the statistics of deaths are kept too precariously as to religious profession to be of any practical utility.

1. It will be best to examine in the first place why it is impossible to place implicit reliance on the parochial returns of the number of their flock made by the clergy. Now, with regard to these quite a moderate amount of experience is enough to convince anyone who has to work among the people, how many there are who fail to appear on the parochial register. In some places long lists of hidden or unknown

Catholics can be handed in to the local clergy. Living, as so many of them do, in England, surrounded by an overwhelming majority of non-Catholics, it very often happens that they are not discovered by the priests of the nearest parish church, unless they themselves take some steps to make themselves known, and this in a large number of cases they do not do.

Furthermore, it is to be feared that we do not get on the parish registers even all those whose existence is known. There are temptations to the pastor who makes the returns either to strike off his registers, or not enter therein, those who, although baptized Catholics, are not living up to the most ordinary duties of their religion, who are never at the Sacraments, who never or seldom attend the church on Sundays. Yet, for census purposes, these are all Catholics still. We are not proud of our non-practising Catholics, but at least we ought to know of their existence. If in Catholic countries we were to deduct all those who do not frequent the Sacraments, and all those who do not attend Mass, how shrunken would not the muster roll be ! for all such are now put down unhesitatingly as Catholics in the census of those countries. The fact is that it is one thing to return all the Catholics who act up to their duty and are known to the clergy, and another thing quite different to take a census of a nation according to religion, good, bad, and indifferent all appearing in the same lists. From the former point of view the parish registers may be fairly accurate, and there is no great discrepancy in accepting them for the purpose for which pre-

sumably they are made, and yet taking a much larger total for census purposes. From this standpoint we are driven back upon the conviction that no other consistent test can be used to determine who are Catholics and who are not than the double one of Catholic baptism and the absence of formal apostasy to some other religion. It would seem, moreover, that these cases of Catholics becoming formally aggregated to another denomination are not so very numerous.

Having then accepted the parochial and diocesan returns for what they are worth, as showing the number of the flock known to the clergy, we now pass on to consider other methods in order to supplement these by including those who are not known to the clergy, or who are not acknowledged by them.

2. A calculation, which has much to recommend it, if the needful corrections are made, is that which can be worked out from the known number of Catholic infant baptisms compared with the Registrar-General's return of total births in the country over the same period. It is clear that the accuracy of this calculation will depend on our knowledge of the Catholic birth-rate as compared with the general birth-rate. If we can assume that these are equal, or that there is no reason for supposing them different, then the process is a very simple one in proportion, *i.e.*, as the general population is to the total number of births, so is the Catholic population to the Catholic infant baptisms, which cannot exceed the births, and it is to be hoped do not much fall below them.

Since the total births for England and Wales of the year 1927 were 654,172 and the population almost exactly 39,000,000; the Catholic baptisms being 65,176, we should have thus a Catholic population of about 3,500,000, or about one-tenth.

But there seems every reason to believe that the Catholic birth-rate is considerably higher than the general one: and the more relevant facts leading us to suppose this is the case will be given below. Hence in whatever proportion the Catholic birth-rate is higher, in the same proportion the number of the population as calculated from the baptisms will be lower. What we need then, if we are to pursue this line of inquiry any further, is some indication to point out to what extent, if at all, the Catholic birth-rate is higher than the general one. It would appear that statistics of the kind that will help us are provided by the returns of marriages as compared with the number of births.

If we assume that the marriage-rate is the same for Catholics as for others, precluding for the time from all reference to the number of births, then inasmuch as the Registrar-General returns 295,166 marriages, and the dioceses return 20,635 marriages in the Catholic Church, we get by a very simple calculation from the population of the country the total 2,644,000 as being about the Catholic population of England and Wales.

Of course, it is open to anyone to assert that the Catholic marriage-rate is not equal to the general one. But there seems no probable reason that can be assigned for this assertion.

In fact there is no evidence whatever that it is higher. Many of those who if they were not Catholics would marry, do not do so, in order to embrace what the Church regards as a higher state. If on the other hand it is lower, of course this would mean, in calculations derived from the marriages alone, that the Catholic total would be still higher in population than the one which has been given above.

There are two sets of figures given for Catholic marriages, one furnished in the diocesan returns and the other provided at certain intervals by the Registrar-General. There is a considerable discrepancy between the two. The Registrar-General returns for 1924, the last time such a return was made, 16,286, whereas the dioceses return for the same year 20,394. Whence does this difference arise? It cannot be that some thousands are missed in the one return, or entered twice in the other. The only explanation that seems to account for the facts is this, viz., that the Registrar-General takes no account as Catholic marriages of the cases when parties who are Catholics go to the Registry Office or the clergyman of the Established Church. Many of these marriages are put right, from the ecclesiastical point of view, by the priest afterwards and entered in the diocesan book, but are not in the Registrar-General's returns. Hence for census purposes we must use the diocesan figures and not those of the civil authority.

Now, to come back after digression to the estimate of the relative birth-rate as indicated by the number of births to a marriage. Whereas,

for the country at large you have 2 births to a marriage, at least approximately; for Catholics you have 22,089 marriages and 66,347 births or baptisms, *i.e.*, about 3. From these data it would appear to follow that the Catholic birth-rate is to the general one approximately 2 to 3 or 20 to 30. Applying this to the calculation made above on the assumption that the birth-rate is equal in both cases, it would give about 2,600,000 Catholics instead of 3,900,000.

3. Another set of figures which has its use in determining the population is the total of the number of children in the parochial schools. The total given in the *Catholic Directory* for 1930 is 374,169 for the year 1929, whereas the Report for all the elementary schools of the country for 1928 gives the total for 1927 as approximately 5,500,000. If, then, the ratio between the school roll and the population is the same for Catholics as for others we should have a population of over 3,000,000. But the matter is not quite so simple as that, for in the first place there are non-Catholic children in the Catholic schools, and then to a still greater extent Catholic children in the non-Catholic schools. Moreover, a higher birth-rate would give a smaller multiple of the school roll for the population. Consequently, there are all these things to be taken into account before we can use the school roll as a basis for calculating the population.

If we consider that the old rule of thumb ratio of reckoning five times the school roll as the Catholic population be still kept to, we

shall only have a Catholic population of 1,850,000. But there is every reason to believe that this method of calculation, never a scientific one, to say the least of it, has now become quite obsolete and misleading. Moreover, it takes no account of the children not on the school roll of Catholic schools, because they are in non-Catholic ones. It may even be thought that with the larger additions to the total resulting from adding five times the number of such children to the Catholic population we are not so far from the truth.

There is every reason to think that in many parts of the country a large percentage of the Catholic children are not in schools of their own. Especially must this be the case where there are no Catholic schools. And these cases are much commoner than those in well-equipped parishes might think. In the diocese of Northampton with 59 churches there are only 31 schools; in Plymouth with 57 churches only 34 schools; and more populous dioceses are in some cases not much better. For the whole country with 1564 churches and 641 chapels there are only 1331 schools.

The evidence of the London clergy, moreover, seems conclusive that, even in the metropolis, there are numbers of Catholic children attending non-Catholic schools. And to approach the matter from the other end we may say that this is just what we might expect from the total given for the roll of the Catholic schools.

It seems only reasonable that the Catholic children of school age should bear the same ratio to the baptisms (or births) as the number

in the whole country does to the total births. Here is a matter into which obviously birth-rate does not enter. The only thing that would lead to a lesser multiple of the births for the school children would be a higher infant mortality among Catholics. And this has been asserted as a fact by authorities whose opinion is deserving of all respect. But on the other hand, it is very strenuously denied in reasoned statements by leading Catholic medical men. Dr Colvin, speaking at the Catholic Truth Conference at Liverpool, for example, combats the idea of a higher infant mortality among Catholics, and urges that Catholic mothers are led by their faith to be more careful than others, whereas, in addition, certain causes of this mortality, *e.g.*, syphilis, are less prevalent; thus balancing the results of poverty. Now, for the whole country the school-children are about eight times the annual births. Why then should we not feel reasonably sure that they are approximately the same for Catholics? But the baptisms multiplied by eight, *i.e.*, $66,347 \times 8 = 530,776$ whereas we only return for our elementary schools 374,169. Where are the remainder? I am afraid they are in non-Catholic schools to the extent of about one-quarter of the whole population of school age.

We spoke of a popular way of estimating the number of Catholics at five times the *number in the schools*. This may still be fairly right where all the Catholic children are there, but with one-quarter elsewhere, you must add proportionately to the total. In other words, it may still be right to take five times the children

of *school age* : no matter where they are educated. Now five times 530,776 is 2,653,880. This result tallies remarkably closely with those obtained by other methods of forming an estimate.

We are now in a position to set down together the results obtained by these various methods of making a calculation, and thus to strike an average, which is likely to be nearer the truth than a number grounded upon any single method of reckoning.

CATHOLIC POPULATION

1.	From Diocesan Returns	. . .	2,174,673
2.	„ General Birth-rate	. . .	3,900,000
3.	„ Revised Catholic Birth-rate		2,600,000
4.	„ Children of School Age	. . .	2,653,000
5.	„ Catholic Marriage-rate	. . .	2,652,000

5)13,979,673

If we then divide by 5 (average) . . . 2,795,934

And probably a deduction of 100,000 to 200,000 must be made for the non-Catholic parent in the case of mixed marriages. It would seem, therefore, that this is about the best approximation available with our present data.

In the Preface to the *Catholic Directory* for 1926 an attempt was made to divide the estimated Catholic population according to the methods indicated above among the various dioceses. This may well be cited here : Westminster, 300,000 ; Birmingham, 150,000 ; Brentwood,

50,000 ; Cardiff, 100,000 ; Clifton, 25,000 ; Hexham and Newcastle, 250,000 ; Leeds, 160,000 ; Lancaster, 100,000 ; Liverpool, 440,000 ; Menevia, 20,000 ; Northampton, 20,000 ; Nottingham, 80,000 ; Plymouth, 25,000 ; Portsmouth, 60,000 ; Salford, 360,000 ; Shrewsbury, 100,000 ; Southwark, 200,000 ; giving a total of 2,500,000.¹ But this is nearly four years ago in which time it may be estimated there is a growth of nearly 100,000 in the whole of England and Wales. It will be argued in another chapter that the increase is about 50,000 a year.

SUMMARY OF THE RELIGIONS OF ENGLAND

The Catholic Church . . .	2,600,000
The Church of England . . .	18,000,000
The Independents . . .	2,000,000
The Methodists . . .	3,900,000
The Baptists . . .	1,500,000
The Presbyterians . . .	600,000
The Salvation Army . . .	500,000
Minor Sects . . .	600,000
Jews . . .	300,000
Belonging to no Denomination . . .	9,000,000
	<hr/>
	39,000,000

¹ See Preface to *Catholic Directory* 1926.

CHAPTER IV

STATISTICS OF CATHOLICS IN OTHER ENGLISH-SPEAKING LANDS

THE present writer cannot attempt to deal with the statistics of other English-speaking lands with anything like the detail which he has attempted in the case of England. However, it is obviously a capital point to include at least a general survey, and that is what is aimed at in this chapter.

With regard to Scotland the same lack of Government returns exists as for England, and hence we are driven to estimates drawn from baptisms, birth-rate, school roll, and marriages. Most of the dioceses return a conservative figure, and, indeed, with reference to several of them, *e.g.*, Argyll and Aberdeen, it seems likely that there is no increase from year to year. But Glasgow boldly faces the problem of an immense growth and returns "about 450,000." The general population of Scotland is still slowly increasing: the census of 1921 giving a total of 4,882,288. The *Catholic Directory* keeps to the cautious estimate for Catholics of "601,737." The total number of births (1827) was 96,672; (1925) was 104,137; and the Catholic infant baptisms for the same year were 19,066. The number of children in Catholic schools seems to be about 120,000, which appears

to show that a larger proportion of all the Catholic children are in their own schools than is the case in England, for it is a larger multiple of the annual baptisms. But, since the Catholic baptisms are about one-fifth of the total births, if the birth-rate were equal we should have a Catholic population of almost one million, for the population of Scotland is 4,882,288 (1921). It is clear that this is not so, hence the question arises, To what an extent the birth-rate is higher among Catholics than among others?

If we apply the same argumentation which has been used in the last chapter, based on the ratio between the marriages and births to Scotland also, we shall find that, taking the year 1925, there were 104,137 births and 32,468 marriages in the whole country. For the same year the Catholic baptisms were 14,070, and the Catholic marriages 3,041. This gives in the former case 3.2 births per marriage and in the latter case nearer 4.6 baptisms per marriage. If we argue that the number of births per marriage in a given year is approximately the indication of the birth-rate, we shall find that this works out at an approximate total of 660,000 Catholics in Scotland. A similar total would be reached reckoning from the Elementary School Roll.

For Ireland the case is simplified by the fact that religious profession is included in the returns of the Government Census. The census of 1911 gave 3,242,670 Catholics out of a total population of 4,390,219. No census was taken in 1921, but in 1926 there was a census both in the Free State and in Northern Ireland, but the

results only differed in an infinitesimal degree from the results already obtained.

In the British Colonies the task of estimating the actual number of Catholics is made much easier by the decennial census, which, in almost all cases, include a statement of religious belief.

To take the Dominion of Canada first. We have here the most numerous body of Catholics in the British Empire, and can, if we choose, carry back a trustworthy enumeration over several decades. The total population seems to be increasing at the rate of about 20 per cent. each decade, what with emigration and the excess of births over deaths. On the other hand, there has been a preponderance of Canadian migration to the United States over that from the States to Canada. Hence the actual increase would have been greater were it not for this factor in the situation. And this migration to the States especially affects the French Canadians of whom there now seem to be over 300,000 in the various States of the Union. The census of 1921 gave a total population for the Dominion of 8,788,483 and of these were returned as Catholics 3,389,636. There will not be another census till 1931, therefore only three-fourths of the decennium has yet passed. But assuming the past rate of increase is maintained we have a total population of about 10,000,000, of whom at least 4,000,000 are Catholics. The present character of the emigration is not very favourable to the keeping of the Catholic proportion of 40 per cent., but on the other hand, the birth-rate, especially among the French Canadians, is much higher than among their neighbours, so

that even allowing for the emigration to the United States, and the increasing proportion of non-Catholic emigration, the proportion of Catholics, which is approximately 40 per cent., is maintained, and seems likely to continue.

Just as in Canada, so also in Australia, our main authority in estimating the number of Catholics is the Government Census. The census of 1921 gives a total of 5,435,734 inhabitants, and out of this 1,172,661 are assigned to the Catholic Church. The decennial rate of increase through immigration and through the excess of births over deaths seems to be about the same as in Canada, *i.e.*, about 20 per cent. In the case of Australia also the proportion of Catholic immigrants is much less than it used to be, but thanks to a higher birth-rate and a certain number of conversions, the Catholic ratio remains about what it was. This ratio is of course much smaller than obtains in Canada. The Catholic immigrants have come in an overwhelming proportion from Ireland, and thus there is a homogeneity of race and language which we do not find in the case of the Canadian Dominion.

Very likely as time goes on the clergy will be to a greater and greater extent native-born, and thus will assume a more distinctively national character, for Australia is developing strongly marked characteristics of its own.

We meet all the difficulties in determining the Catholic population of England or Scotland intensified and on a larger scale when we come to the United States of America. There as elsewhere the dioceses return a total, but

obviously one that in many cases is incomplete and inaccurate. The *Catholic Directory* for the United States gives a total of 21,453,928 (for 1928) but there seem very strong arguments to induce the conclusion that this is far too low. We must come back upon the tests mentioned above of Catholic baptism and no formal apostasy, and applying these there seems great reason to think they will include many who are not in the diocesan returns. There is, it is true, only too great reason to fear that vast numbers, Catholics ancestrally, fail to satisfy even these simple tests, having lapsed into the mass of indifferentism which they find around them. There must have been leakage and decay of faith on an enormous scale in the past. If we were to go by ancestry it seems most probable that about half of the white population of the States should be Catholics. At any rate this proportion are emigrants drawn from Catholic nations. Moreover, if we go through the statistics of foreign-born inhabitants of the U.S.A. at the present time, we shall find the same thing, *i.e.*, that at least half are from countries where, if they had stayed at home, they would inevitably have been reckoned as Catholics.¹ These figures are published in the census reports and can easily be verified. But, since the white population is nearly 100 millions, any inference drawn from origin would point to nearer 50 millions than 20 millions of Catholics. But, of course, it is obvious that there is nothing

¹ *i.e.*, That of 14,000,000 foreign-born inhabitants of U.S.A. about 7,000,000 are of Catholic origin and presumably at least baptized.

that approaches the former figure at present in any way connected with the Catholic Church.

What then has happened? Has there been a wholesale breaking-away from Catholicism in the form of a torrent rather than leakage? No such idea can be squared with the facts. What then? Well, in the first place, the loss, however great it may be, has been a very gradual process. For most of the territories which now form the United States, the earliest colonization was emphatically Protestant. At first, it was only quite slowly that the children of the Church won their civil rights and their social position. Moreover, the lack of clergy and of ecclesiastical organization was very widespread. Consequently, it would seem that large numbers must have fallen away for want of pastoral care and of schools for their children.

Furthermore, though the Constitution of 1783 insisted on religious freedom and equality, the American people succeeded in establishing a universal system of secular or non-denominational schools, which in the absence of adequate provision for Catholics absorbed the main body of the youth of the country, and became at least indirectly the cause of their falling away from their religion in immense numbers.

To reinforce what has been recalled above on the place of origin of the foreign-born inhabitants of the United States it may be useful to draw attention to the results arrived at by the various writers who have given accounts one by one of the various nationalities which go to make up the actual population. When the Irish historian has estimated the Irish at

20,000,000, and the Pole has put forth his view of the Polish immigration, and the Italian given his calculation, and the German his, not to speak of those who, though in smaller proportion, undeniably contribute to the total, we reach a result vastly greater than any official number of Catholics ever returned for the whole country.

Bearing all this in mind, and seeing on the other hand the *comparatively* small total attained by summing the returns of all the dioceses, confessedly imperfect as many of these are, it becomes a matter of great difficulty to strike a mean between those returns and the larger number which the preceding considerations would suggest. Even the returns of infant baptisms are very imperfect (some dioceses making no return), and on account of the number of Catholic children who have to attend the State schools, the returns of the numbers in Catholic schools would lead, if anything like the ratio applied in other countries be used, to extraordinarily small totals of population.

To estimate the Catholics in the United States at 25,000,000 seems to be a quite cautious guess, and certainly would be too small to satisfy many statisticians. But we cannot be sure of a much higher estimate, and yet we are only adding to the official returns about 25 per cent., which is about what, with more precise indications to guide us, we have thought right to add in the case of England and Wales.

Professor Guilday in the *Encyclopædia Britannica* (supplement to the xith edition, III, 370) suggests 25,000,000 as the best approximate

figure for 1925. He quotes Archbishop Canevin for the causes which have led to the figure not being still higher. Probably Dr Guilday's estimate is as near to the truth as we can get at the present time.

May we not now be in a position to summarize all that has been said on the statistical aspect of these countries, and indicate how it stands with Catholics in the English-speaking lands as to numbers?

We have already accepted a total of 2,600,000 for England and Wales, and estimated the Catholics in Scotland at 660,000. The Irish Census gives us for the Free State and Northern Ireland together 3,240,000. Then we have 4,000,000 for the Canadian Dominion, and 1,250,000 for Australia, with 200,000 in New Zealand and its dependencies. South Africa will give us another 250,000 if we include the natives. But with this we have already gone beyond the bounds of the English-speaking world in the strict sense of the word. Nay, we should have to deduct the French Canadians: and many millions who are not English-speaking in the United States.¹

But, after all, it seems better to include all who live within the sphere of one or other of those two centres of dominant civilization represented by the British Empire and by the great Republic of the United States. And we then have to include many others: there are

¹ The present writer has been confronted with Polish Catholic children in Chicago and with aged Mexicans on the Pacific coast of California equally unable to answer a simple question in English.

the Philippines with their 9,000,000 of Catholics; there is Porto Rico with 1,300,000; there are other American possessions with 200,000 more.

And then, if we come to the British Empire, besides all those already estimated, we must allow for British India and Ceylon with 2,600,000 Catholics. We must count African possessions outside the Union of South Africa; and these contain at least 800,000 Catholics. Furthermore, the West Indies will come in with 350,000.

If all these are put together somewhat in the fashion that has been done in the *Catholic Directory*,¹ there will be sufficient evidence to hazard a calculation of the total number of Catholics in the English-speaking world in the larger sense to which we have alluded above. The result is that this section of the children of the Catholic Church contains not fewer than 50,000,000 souls. This is more than a seventh part of the total number of Catholics in the world. It may be said that this estimate exceeds what is given in the *Catholic Directory*, as cited above. But the answer is that there seem solid reasons for thinking that where the figures given are only estimates these estimates are both in the case of Great Britain and the United States too low. On the other hand, where the numbers given are those of a Government Census, this return is in many cases eight or nine years old, and consequently there has been an undoubted increase in the interval.

It may be convenient to set forth the conclusions which have thus been reached in tabular form.

¹ *Catholic Directory* for 1930, p. 558 *sqq.*

TABULAR SYNOPSIS OF CATHOLICS IN THE ENGLISH-SPEAKING WORLD

England and Wales	2,600,000
Scotland	660,000
Ireland	3,240,000
Malta	220,000
Gibraltar	15,000
India and Ceylon	2,600,000
Union of South Africa ¹	250,000
Other African Possessions of Great Britain	800,000
British West Indies	410,000
Dominion of Canada	4,000,000
Newfoundland	90,000
Australia	1,300,000
New Zealand	200,000
British Islands (Pacific)	100,000
United States of America	25,000,000
American West Indies	1,300,000
Philippine Islands	9,000,000
Sandwich Islands, etc.	115,000

Total in the English-speaking World 51,900,000

¹ Includes 50,000 in Basutoland.

CHAPTER V

NUMERICAL INCREASE IN THE CATHOLIC BODY IN ENGLAND AND ELSEWHERE

INASMUCH as the present sketch is intended to review not only the actual position but also the probable prospects of Catholicism in the future ; it is necessary to subjoin to the foregoing estimates some discussion of the numerical progress, or non-progress of the Church in the lands under survey. It is evident that this progress may be either absolute or relative to the other institutions or to the people at large in the countries we are speaking of.

But perhaps more light may be thrown on the subject if we first devote a few lines to the past. Father John Morris, S.J., in a series of Articles first printed in the *Month* ; and afterwards published in book form under the title *Catholic England in Modern Times*,¹ carries the statistical inquiry back to the lowest ebb of life in penal times. First, he quotes the return made to the House of Lords in 1780, which gave the number of Catholics in England as 69,376. This may be an understatement, but at any rate it marks the lowest figure ever authoritatively issued. The Reports made by the four Vicars Apostolic to the Holy See in

¹ *Catholic England in Modern Times* (J. Morris, S.J.) 1892.

1814,¹ being combined by Father Morris, make a total of 160,000, or rather more than double the return made in 1780 or 34 years before. In 1837-39, further reports were sent to Rome in detail by all the Vicars, except the one in the Midland District. But as this last would be the easiest to estimate for, Father Morris feels justified in guessing a total of 400,000 for that period. The Government Census of 1851 did not indeed give the statistics of the religious bodies directly, but it did include information as to church attendance and church accommodation, which forms some guide for that year. The result is summed up in an estimate of 800,000 Catholics in England in 1851. If this is correct, it would mean the doubling of the total in the short interval of twelve to fourteen years from 1837-39 to 1851. But, as against any improbability thereby suggested, it must be remembered that the Irish famine and the consequent sudden emigration from Ireland had taken place in the meantime. This influx is known from the emigration returns to have amounted to several hundred thousand persons. This, therefore, would be quite sufficient to account for the rapid rise in the numbers during that short period.

Since the 1851 Census no direct help is to be got from the Government Returns, but, if we try to pursue the same historical method of tracing growth, we may perhaps find assistance from Cardinal Manning's estimate of the Catholic population in his day as being about a million and a quarter. Father Morris then continues:

¹ See Maziere Brady, *Episcopal Succession*, III, p. 187 sqq.

“ In numbers we are probably about *a million and a half* in England and Wales. Father Werner, the painstaking author of the *Orbis Terrarum Catholicus*, gives 1,359,831 as the sum of the estimated Catholic population of our fifteen Catholic dioceses in 1888,” *i.e.*, four years earlier than 1892 in which year Father Morris wrote.

The *Catholic Directory* in 1930 sums up the returns from the present dioceses as giving a total of 2,174,673, but adds a footnote of warning.¹ In the first place, taking the undivided total, it would mean that, in spite of the manifest progress we have evidence of in so many directions, we should not be so much better off proportionately than we were in 1851 with 800,000 Catholics out of 18,000,000. That is to say that the percentage of Catholics with a population more than doubled, would not be so much greater than it was in that year. But, fortunately, when we come to dissect the total for the whole country into the diocesan parts out of which it is compiled, we find at once very strong reasons to believe that is a considerable underestimate. For example, in some of the dioceses the same figure (a round number) is returned for a whole series of years in succession, and that in spite of the natural increase through excess of births over deaths during the whole series of years, and in spite likewise of the fact that several thousands of persons are shown in another column of the same return to have been received into the Church in the dioceses meanwhile. This makes the total a

¹ “ These figures in many cases cannot be accurate,”
p. 557 B.

most improbable, and in fact almost impossible, one. Again, in the case of other dioceses a population is shown, which is so small a multiple of the children in the schools as to suggest an impossible condition of affairs. The plain fact is that these figures do not represent either the actual position nor the future prospects of the Church in England.

In the second place, if we are considering increase rather than present numbers, the *Directory* figures would suggest a very gloomy view of it indeed. Comparing the Tables of 1926 with those of 1927 we find an apparent total increase of 13,230 for the twelve months.¹ But so small an increase would be, if true, not progress but retrogression, if we bear in mind the increase of the general population : it would mean that we were hardly keeping pace with this general growth. It in reality barely represents the addition due to the 12,000 or 13,000 converts who are annually brought into the Church. But, what of the annual natural increase in a body of 2,000,000 to 2,500,000 people ? The *Directory* figures would assume that this is all lost. In other words, they would indicate that we are losing more in this way than we are gaining through conversions to the Faith. Surely one can hardly believe this without some positive proof. Far rather would one believe that the figures put together in such a very precarious way are erroneous than that the facts are as the *Directory* figures would make them appear. A revision of these Tables in the *Directory* is urgently called for.

¹ Again the 1930 *Directory* gives an increase of only 18,527.

But, putting aside such pessimistic and also unconvincing statistics, let us try to estimate from whatever real data are at our command, what is the approximate annual increase in the number of Catholics in England. The annual infant baptisms are from 65,000 to 70,000; the annual deaths, according to the average death-rate, *i.e.*, 12.2 per thousand, out of 2,500,000 people, will not exceed 30,000 to 31,000. We must add to this figure the number of annual conversions to the Faith, which is about 12,000 to 13,000 on the average. Moreover, it seems that a certain number must further be added on account of the immigration of foreign Catholics. On the whole, then, there can scarcely be less than an annual increase of 50,000 from all sources. It may be urged that, on the other hand, there is a leakage, but it would seem that the cases of formal apostasy are very few, and that the so-called leakage consists rather in lapses from practice than denial of Faith. These, therefore, would not reduce the number of Catholics from a merely statistical point of view.

The only further remark that need be made in this connection is one to call attention to the very unequal distribution of the children of the Faith among their non-Catholic neighbours. In some parts of Lancashire there are villages where a large majority of the inhabitants are Catholics; such as Little Crosby, Claughton-on-Brock, and it is said that they are an absolute majority in the large borough of Bootle. One-fifth of the population is quite a moderate estimate for such large Lancashire cities as Liverpool or Manchester, and in fact for the whole county we

have a percentage not much less. On the other hand, the quota goes down almost to vanishing point in the rural districts of East Anglia and in the south-western counties. The northern counties contain twice or three times as many in proportion as do the Midlands or south.

In many of the rural parts of the country Catholicism is still almost a negligible quantity. It is true that, here and there, special circumstances, such as the residence in the neighbourhood of some noble or gentle Catholic family, faithful to the old religion, after centuries of persecution, have kept alive a little centre of belief and devout practice. Or, perchance the zeal of some exceptionally apostolic priest may have kindled the fire and spread the warmth of piety over the little village privileged to enjoy his service. But, on the other hand, there are still thousands of villages, and not a few towns, where Catholicity is practically unknown. No priest, no church, no school, and no sign of the Faith visible at all. Fortunate, if diligent inquiry lead to the discovery of some isolated family, or even some lonely individual, still clinging to their religion without any sign of the normal helps which make the performance of the ordinary duties of worship less heroic or less difficult.

In Scotland the Catholic ratio of the total population is much greater than in England, and the rate of increase is at least equal if not greater than in the rest of Great Britain. The latest available figures show the Catholic infant baptisms as 18,210 for the year 1927 out of a total number of births given as 96,672 (1927) by the

Registrar-General, *i.e.*, about 20 per cent. or one-fifth of the whole. Hence, there cannot but be a steady growth each year. The total of conversions is not yet systematically published in all the Scottish dioceses. Hence the number added to the Catholic body cannot be so accurately estimated as in England, but there should be a growth each year of at least 10,000.

In Ireland there is an annual growth both on account of difference of birth-rate and also on account of conversions to the Faith. But these causes are to some extent neutralized through the still prevailing drain due to Catholic emigration. The returns of infant baptisms as compared with the total number of births are hardly available in the same way as they are for England. The census of 1911 gave the total number of Catholics as 3,242,670 out of a population of 4,390,219. The latest census, *i.e.*, that of 1926, indicated 3,200,000 Catholics, the population of the whole of Ireland being returned at 4,229,124.

When we come to speak of the countries of the New World, whether these are British Colonies or belong to the great Republic of the United States of America, we are face to face with a more rapid increase. For the migration of bodies of population which tells rather against growth in Europe, in this case becomes one of the greatest factors in promoting it. Therefore, the Catholics who are apparently lost to the Church in Ireland, in Scotland, and in England reappear to reinforce the number of the faithful in those new lands where they often enjoy a prosperity which they cannot attain at home.

In the United States of America there are certain circumstances which would seem to give hopes of more rapid progress in that direction than in any of the old countries. We have a body of Catholics which, to say the very least, exceeds any one of the non-Catholic denominations taken singly. Moreover, American Catholics have not to deal with the prestige and influence of an Established Church such as the Anglican. And this is at least from one point of view a great obstacle out of the path of their advance. But on the other hand, there is less positive Christian belief to build upon, there is a more reckless and facile neglect of moral obligations, such as the sanctity of marriage, and obedience to the law of the land. These drawbacks go far to neutralize the advantages that were previously mentioned.

The annual conversions are over 30,000, but as all the dioceses do not furnish returns it is impossible to say how much the total does exceed this definite figure. There is, moreover, probably as elsewhere, a considerable gain over the non-Catholics through difference of birth-rate. But, on the other hand, the leakage, through indifference, neglect, or national difficulties, on the part of the emigrants, is probably greater than in Europe. Above all the State school system, bringing with it the double burden of educational expense for Catholics who provide denominational schools for themselves, has been and still is a fruitful source of abandonment of the Faith and lapse into the indifferentist majority around them.

And very often this means more than mere

neglect of the practice of their religious duties. It has been argued above that much of the so-called leakage in England and in Catholic countries is merely temporary, as, for example, in the case of many young people after they leave school. But such defaulters remain baptized believers, and often only need the impetus of some powerful appeal to their latent beliefs to return to the full practice of what they have never formally abandoned. But the gradual leakage in the United States would seem to involve more than this. Intermarriage with non-believers, habitual neglect of religious practice, and absorbing material pursuits do their work little by little until you have the descendants of once thoroughly Catholic parents, unbaptized, unknown to any priests, with nothing left of their ancestral faith, save perchance the tell-tale surname.

CHAPTER VI

THE CATHOLIC EPISCOPATE

IT is a matter of common knowledge that the Constitution of the Catholic Church rests, not only the doctrinal unity of its members but also the central authority in government, upon the supremacy of the Roman See. This is the keystone of the arch and the court of final appeal. But, admitting this, at the same time it is essentially episcopal in character. The episcopal order is the highest of the Sacrament of Holy Order, and each bishop is the chief pastor in his diocese of his flock committed to him. He is the principle of vitality within those limits by his teaching, by his strengthening his flock through Confirmation; and by his power of transmitting Orders he is the means of securing its permanence and development. Hence in any discussion as to the position and hopes of the Church in one or other region of the world one of the foremost matters to be considered is the position and strength of the episcopate or hierarchy.

In the first place, let us speak of England. There exists a letter of St Gregory the Great¹ to St Augustine of Canterbury in which he indicates a hierarchy for England of two provinces *with their metropolitan sees at London and York*

¹ St Gregory: *Epistles*, XI, 55.

respectively, each of these containing besides twelve episcopal sees. This plan was never completely carried out, and in Anglo-Saxon times there were many changes of diocesan boundaries and of places of residence for the bishops who were appointed. The general plan for the episcopate from the Norman Conquest to the Reformation was that determined on in the Council of London presided over by Lanfranc in 1075. This confirmed the division into the two provinces of Canterbury and York, the former comprising also the dioceses of London, Rochester, Chichester, Winchester, Salisbury (or Sarum), Exeter, Bath and Wells, Worcester, Hereford, Lichfield, Lincoln, and Norwich. York at first had only one bishopric as suffragan see, namely Durham, together with whatever disputed rights it could claim over the Scottish dioceses. Later on Carlisle was founded in the York province (in 1133) and Ely in that of Canterbury (in 1109). To the seventeen sees of the Middle Ages Henry VIII, soon after the rejection of papal authority, had added six others, viz., Bristol, Chester, Gloucester, Oxford, Peterborough, and Westminster, and when that authority was revived under Mary these new creations were retained, with the exception of Westminster. This episcopate was superseded in the reign of Elizabeth after the bishops' refusal to accept the Royal Supremacy, and gradually died out. The last survivor for England was Thomas Watson of Lincoln (1584) and the last for Wales was Thomas Goldwell (1585), Bishop of St Asaph's. The English Catholics were then put under

the government of archpriests (1598-1621) without Episcopal Orders. George Blackwell, George Birkhead, and William Harrison in turn held this position. In 1623 Pope Gregory XV appointed a vicar apostolic in the person of Dr William Bishop who received the title of Bishop of Chalcedon. He died only ten months later, and was then succeeded by Dr Richard Smith, who bore the same title, and exercised his functions as best he could in the midst of trouble and religious persecution for the space of about thirty years until his death in 1655; but for the greater part of the time he found it, if not impossible, at least unpractical to attempt to reside in England. After his death no further episcopal appointment was made for another thirty years. The accession of the Catholic James II made a great change in the prospects of religion in 1685, and in that year John Leyburn was consecrated as vicar apostolic for the whole of England by the papal Envoy in London.

Not long after this, on the 30th January 1688, Pope Innocent XI divided England into four vicariates, Bishop Leyburn retaining the London district, while Drs Giffard, Smith and Ellis, the last named being a Benedictine, were consecrated for the Midland, Northern and Western Vicariates respectively. This fourfold division lasted for about a century and a half, though the number of bishops was often as many as eight, since each vicar apostolic usually had a coadjutor in Bishop's Orders to assist him. In 1840, when the controversy was going on as to the opportuneness of the restoration of the

hierarchy, Gregory XVI took the middle course, at least as a temporary expedient, by raising the number of the vicariates to eight. But, inasmuch as Wiseman was the only Bishop consecrated as coadjutor in that year, the increase in the "personnel" of the episcopate in England proved to be only a very gradual process. In 1844 several others were consecrated, so that in this way when the moment arrived for the new hierarchy there were nearly enough between vicars and coadjutors to fill all the new sees. The year 1850 was the date which finally saw the new hierarchy for England and Wales established by the erection of one metropolitan and twelve suffragan sees. This total has since then been gradually increased to eighteen by the subdivision of the original bishoprics. Moreover, the number of archbishoprics has been raised to four by the elevation of two of the suffragan sees to metropolitan rank, and by the foundation of the archbishopric of Cardiff in Wales. Hence at the present time we have the metropolitan see of Westminster, with Brentwood, Northampton, Nottingham, Portsmouth, and Southwark as suffragan sees; Liverpool with Hexham and Newcastle, Lancaster, Leeds, Middlesbrough, and Salford forming the northern province; Birmingham with Clifton, Plymouth, and Shrewsbury forming the third province; while Cardiff has but one suffragan see, Menevia. Both the nature of the case and the pronouncements of the Holy See¹ make it legitimate to look forward to still greater development and

¹ Apostolic Letter of 28th October 1911, erecting the new metropolitan sees of Liverpool and Birmingham.

subdivision in the future. In fact, it has been an experience repeated through the ages, and in these our days receiving still further confirmation that the establishment of a new diocese, provided the boundaries are carefully drawn, means the setting up of a new living centre of ecclesiastical life.

When the hierarchy was re-established in 1850 the greatest care was taken¹ to avoid choosing the titles of the sees from any of those cities which gave their names to the Anglican bishops, and it seems that the same manner of acting has hitherto been persevered in at Rome down to this very day. No doubt, as a prudential policy it was a wise one, but as a gesture of reconciliation it has not been met in the same spirit. For, since that time, several new Anglican sees have been set up where they were not before, and the names chosen have been those already held by Catholic Bishops. Consequently, it could cause neither surprise nor complaint if in the future Catholic bishops, and even archbishops, should be found bearing the same titles as the Protestant ones. In Scotland, when the hierarchy was erected in 1878 this was done without confusion and without complaint. Moreover, in Ireland, the historic sees, some of which come down from the earliest age of Irish Christianity, have always been used to compose the hierarchy, even though the persecution of the seventeenth century led in some cases to interruptions or vacancies of more than a century.

¹ See Ullathorne: *History of the Restoration of the Catholic Hierarchy in England*, pp. 59-60.

If we glance at what has happened in the Colonies and in America it will not then appear that any reference was ever made to whether or not Protestant divines held sees with the same title as Catholic prelates. Hence it would seem that the action of the Holy See hitherto in England has been prompted by quite a special regard for the susceptibilities of those who still adhere to State religion. In case the same policy should be scrupulously followed in the future when future increase is deemed opportune, there still remain important towns which are not the titles of Anglican bishops, and would thus avoid the unpleasing confusion of the same name with two individuals claiming it. In the case of Liverpool and Birmingham a good deal of the confusion has been removed by the raising of these sees to metropolitan rank. In both cases the Catholic diocese is conceived on larger lines and with greater number of clergy than the Anglican one. Furthermore, it might easily happen that a double title might in many cases be given in the future : an ancient and a modern one. The Continent of Europe is full of similar examples even to the extent of three sees being united in one.¹

The Scottish hierarchy was not re-established until 1878, and then on somewhat different lines from that in England. After the extinction of the old one of pre-Reformation days, the country was under the control of the arch-priests and vicar apostolic in England till 1623. Then there were local Prefects of the Mission

¹ For example : *Aix Arles* and *Embrun* in France, and *Aquino Sora* and *Pontecorvo* in Italy.

for thirty years till in 1653 a prefect apostolic, William Bannatyne, was appointed and the clergy formed into a missionary body under him. The first vicar apostolic was Thomas Nicholson, who was consecrated on the 27th of February 1695. The vicariate was divided into two—a Highland and Lowland one—in 1731. This arrangement was succeeded by a tripartite division (Eastern, Western and Northern Vicariates), in 1827. At last, on the 4th of March 1878, Leo XIII established a regular hierarchy. The Episcopal Church in Scotland was in no way connected with the State. Hence there seemed no reason for avoiding the titles of the old sees. The question of a metropolitan seemed to difference of opinion as to the suitability of Glasgow or Edinburgh. Finally, six of the thirteen old bishoprics were revived, St Andrews being united with Edinburgh as the metropolitan diocese: Glasgow was made an archbishopric standing by itself, and the remaining ancient sees were left unfilled. There is great probability of Glasgow, which contains 450,000 Catholics out of 600,000, being divided in one way or another.

The ancient Irish hierarchy has persisted all through the penal days down to our own days. And some of the sees such as Armagh go back to the days of St Patrick. Not that all the sees of the primitive days survive. They were at first very numerous, and many of them have been suffered to lapse. Some of the other ancient sees have been united in various degrees of union with larger ones, though for practical purposes this has meant in most cases absorption.

So it is with Emly, Glendalough and others. Popular territorial names such as Kerry and Meath have supplanted others. There is one survival of the very small sees—Ross. One new see has been created, namely, Galway (1831). But in the main the direct succession has been kept up from the beginning. The longest gaps in the line of bishops occur in the Cromwellian period and after, during which there are cases of bishoprics being vacant for more than a century. There is one case of three dioceses being held united by the same bishop—Kilmacduagh, Kilfenora, and Galway. There are twenty-seven distinct dioceses in all.

The development of the hierarchy in Australia and other British Colonies involves no restoration of what was ancient, but an entirely new creation. In Australia the history of it is indissolubly connected with the memory of Archbishop Ullathorne. He it was who urged it, and in part planned the details, though he declined himself to form part of it. The first bishop appointed was Bishop Polding, O.S.B., in whose favour the See of Sydney was created in 1842. With Sydney as archbishopric two suffragan sees were established at Adelaide and at Hobart in Tasmania. After this progress was rapid. Melbourne was established in 1848 and became a second archbishopric in 1874. Thenceforth, one by one the chief Catholic centres became episcopal sees until at present there are six ecclesiastical provinces with suffragan bishops, fourteen in number, so that there are altogether twenty bishops with residential sees, besides vicars apostolic and coadjutors.

The episcopate in New Zealand has grown out of the widespread apostolate of the Marist Fathers in the islands of Oceania. After some years the increasing emigration from England and Ireland to New Zealand showed need of a separation from other islands in Oceania, and Mgr. Pompallier, a Marist, was made first vicar apostolic in 1842. In 1848 the vicariate was divided into two. Auckland became a regular diocese under Bishop Pompallier, and a second see was erected at Wellington. A regular hierarchy of four sees under a metropolitan at Wellington was set up in 1887 following on the recommendations of the Council of Sydney. The archbishop, Dr Redwood, was a Marist, but both secular clergy and other religious orders have since entered into their labours. Two Irish archbishops, Cardinal Moran and Dr Croke, held sees in New Zealand for some years, and the Benedictine, Dr Luck, was Bishop of Auckland from 1882 to 1896.

The South African Colonies have not yet received a regular hierarchy, but are still administered by vicars apostolic. The relatively small number of Catholics and other circumstances have stood in the way. However, great progress has been made, and growth has been met by subdivision of the vicariates. There are now in the Union and in the native territories connected with it at least ten vicars apostolic. There is already an apostolic delegate, and very likely the Holy See is quite prepared to erect a hierarchy as soon as the requisite machinery and centralization shall permit.

The development of the Catholic episcopate

in North America has been a far more wonderful and also a more complicated process ; for although now quite fairly included in the English-speaking world, there were bishops in North America before England or English or Irish Catholics had much to do with it. The first episcopal see to be set up in the whole of North America was that of Quebec in 1674, it having been a vicariate under its first bishop, Mgr. Laval, for the fifteen preceding years. From this beginning, which was made when Canada was a French possession, the whole hierarchy of Canada has developed. But, though the French were instrumental in this first see in the North, they did not act in the same way in the South, where, for the whole period that Louisiana was in their hands, they did not set up any bishopric. This was left to the Spaniards to commence. Louisiana passed into their dominion and on the 5th April 1793 the See of New Orleans was erected with the co-operation of the Spanish Government. This government did here what it had failed to do in its Pacific Colonies, where the Californian Catholics were attended to by missionaries under one or other of the Mexican bishops. Hence these western dioceses of the present day with their beautiful Spanish names do not really go back to Spanish times, but have been formed by the subdivision of eastern dioceses, or the Southern See of New Orleans.

It follows from all this that there was only one territorial bishop in the whole of North America, excluding Canada, when Bishop Carroll was consecrated Bishop of Baltimore at Lulworth in 1790.

And in some sense the American hierarchy goes back to him and his see which is still considered primatial in the United States. The progress since those days has been quite marvellous. Just as the Catholic population has gone up by leaps and bounds, fostered by the immigration from Ireland and other Catholic countries, so has the hierarchy been developed to cope with the rapidly increasing needs of the faithful. There are now in the United States 15 ecclesiastical provinces each with its archbishop, and 88 episcopal sees. If we turn to the Dominion of Canada we shall find in addition 11 archbishoprics and 24 bishoprics.

This, indeed, is very remarkable development, nearly all of which falls within the limits of the last hundred years. It forms the gradual but steady progress from the small beginnings of the episcopal body in this portion of the Church's world-wide dominions in the beginning of the nineteenth century. Of course, it means that in the English-speaking lands the individual episcopal flock is smaller than in the old vast territorial dioceses of Europe, the average population of these dioceses barely reaching as many as 100,000. But the circumstances of the modern world being what they are, surely this greater subdivision is nearly all to the good, and it must be remembered that with Catholics only a minority, the total population is very much greater in most cases. Southwark, for instance, with less than 200,000 Catholics, has a total population of much over four millions, or one greater than that of the whole of Ireland. True, it is impossible for the bishops of the

smaller territories or smaller flocks of which we speak to be surrounded with the pomp and court, which seemed natural, and to some extent was inevitable with the mediæval bishops, but even in this respect it may be all for the best, and may point out one resemblance the more, though not an essential one, with those apostles of the primitive times whose successors in doctrine and office they really are.

SUMMARY OF THE CATHOLIC HIERARCHY IN THE ENGLISH-SPEAKING COUNTRIES

England and Wales : 4 Archbishoprics and
14 Episcopal Sees.

Scotland : 2 Archbishoprics and 4 Episcopal
Sees.

Ireland : 4 Archbishoprics and 23 Episcopal
Sees.

Europe : Gibraltar, Malta, Gozo.

Asia : 10 Archbishoprics, 31 Episcopal Sees,
1 Vicariate.

Africa : 2 Episcopal Sees and 32 Vicariates.

Australia : 6 Archbishoprics, 14 Episcopal Sees,
and 3 Vicariates.

New Zealand, etc. : 1 Archbishopric, 3 Episcopal
Sees, and 8 Vicariates.

America (exclusive of U.S.A.) : 13 Arch-
bishoprics, 27 Bishoprics, and 9 Vicariates.

If we add the United States of America, with 15 Archbishoprics and 88 Bishoprics, we have a total of 318 Archbishoprics, Bishoprics, and Vicariates in English-speaking lands using that

term in the general sense indicated above. In North America there are also 3 Bishops of Oriental Rite in charge of the Ruthenian Catholics, and in the Transmarine possessions of the United States there are 2 Archbishoprics and 9 Bishoprics with 3 Vicariates Apostolic.

CHAPTER VII

THE DIOCESAN CLERGY

THOUGH what has been said above about the episcopate as a centre of life is abundantly true, an episcopate is unable to accomplish much until they have formed a body of clergy, numerous and devoted enough to carry out the manifold good works inspired or at least guided by the bishops. That is why we must account it one of the most encouraging signs for the future of Catholicity in England that there has been a steady increase in the numbers of the diocesan clergy. In fact, they have really multiplied faster than their flocks. While in 1830 there were only 434 priests in the country, in 1850 there were 813, in 1862 there were 1242, in 1892 there were 2573, and in 1929 there were 4349. That gives at least a tenfold increase within the century, yet few would maintain that in the same interval there has been a tenfold increase in the flocks as well.

Of course, these figures make no distinction between secular and regular clergy, but putting aside the case of the religious orders which will be spoken of separately below, this increase cannot but be consoling for the dioceses concerned. Without attempting to institute a comparison beyond the year 1850 (since none of the present dioceses go further back than that)

to cite the case of two dioceses which have not since been subdivided, and can therefore be used more easily for purposes of comparison—Plymouth and Northampton—we find that both these dioceses began with 25 priests in 1850, and that both have more than 100 now. At least equal progress could be shown for the others, but the calculation is less simple. In fact, general increase from 813 to 4349 for the whole country is nearly a fivefold increase. But, inevitably, as population grows, so does the demand for more priests grow also. And it is not easy always to keep pace with the demand. It would appear that, putting aside for the moment the question of the growth of the religious orders, nothing less than 100 new diocesan priests every year in England and Wales is sufficient for the immediate situation in the country. For about 50 such priests die every year and need replacing. On the other hand, if the estimate given above that the increase of the Catholic population is about 50,000¹ is justified, another 50 are needed to deal with the growth of population. This means, therefore, 100 new priests each year.

It is evident that the power to meet this demand will depend in the long run upon the output from the ecclesiastical seminaries. Some of the dioceses are still so scattered, with the faithful in such small numbers, that for them the maintenance of a diocesan seminary of their own is neither possible nor desirable. But there

¹ The 50,000 is composed of 12,000 converts, of 3000 immigrants, and of a difference of 35,000 between births and deaths.

are several well-equipped and efficient seminaries in the larger dioceses to which the smaller ones can contribute their share of men and resources. St Edmund's, Ware, St Mary's, Oscott, and St Cuthbert's, Ushaw, have each of them about a century of successful work to their credit. Moreover, Liverpool and Southwark have set up and equipped diocesan colleges at Upholland and Womersley, which bid fair to be not unworthy rivals of the older establishments.

It is only fair to add that the resources of the diocesan seminaries are to a certain extent supplemented by the supply of priests, issuing in succession from the English Colleges on the Continent of Europe, and more especially from the venerable English College at Rome and "Collegio Beda." At the former place the English bishops possess the right to maintain a certain number of students, and also some funds to enable them to do this; while at the latter a rather considerable number of clergy is in training for the various dioceses, consisting chiefly of converts, clergymen and others, who have their general education already completed, and who can therefore have their ecclesiastical training finished at much smaller expense of time and money than is incurred over the average boy sent to the seminary for his Humanities.

It is eminently desirable that at least a portion of the diocesan clergy should receive a training on larger and more ample lines than can be filled in during an ordinary seminary course. But it would seem to be now sufficiently demonstrated that this cannot be done merely by

amalgamating several smaller seminaries in one, in order to have the advantage of more eminent professors and the stimulus of numbers. Such a higher course of study ought not to take the place of the usual seminary course, but to be superimposed upon it when it is completed : thus giving two or three years further study to those who are chosen to go through it. Perhaps this may be illustrated by the case of the great national Irish College at Maynooth. The numbers are there, though the advantages of this are much discounted by the sameness of the sources from which the individuals are drawn, but the course being what it is, it can never produce more than a professional education : in other words not a liberal one, for want of variety and freedom. In order to provide the higher course, provision is made by the Dunboyne Establishment, which does provide a wider and higher curriculum for those young priests who are selected to follow it.

How warm, therefore, ought to be the welcome given to any possibilities that arise for providing a really University course to chosen members of the clergy, either at one of the English Universities, or at Louvain or, in some cases best of all, in Rome itself. But, quite apart from these courses of higher studies, which would normally be pursued after Ordination to the Priesthood, bearing in mind the length of the ordinary course, and the number of breaks-down, and changes of mind as to vocation which are inevitable, a large number of candidates is needed if the annual increase postulated above is to be maintained. Probably

at least 1000 students in Theology and Philosophy, besides nearly as many engaged in their lower studies, would be needed to cope with the problem of finding successors and reinforcements for the 3000 priests of the secular clergy alone in Great Britain.

Even in favourable circumstances it does not appear that things are satisfactory unless there is at least a priest for every thousand souls in the towns, for it is not likely that he can take pastoral care of many more. Hence, it is to be deprecated when there are allocated to any one parish more than 6000 souls, which may well be a maximum. For, even if the number of clergy attached to a very large parish be increased in proportion, it is open to question whether the subdivisions or districts of the parish can also be multiplied *pro rata*, and thus there is danger of waste and overlapping.

On the other hand, in circumstances such as those in England, it will often be necessary to allocate a priest exclusively for the pastoral charge of a number very much less than a thousand, in fact there is at least one diocese in England at the present day in which there are thirty missions or parishes with a resident priest, none of which return as many as 100 Catholics. In other words, thirty priests are taken up with the care among them of less than 2000 Catholics.

At first sight this would seem to point to a deplorable waste of power. Nevertheless, the problem of applying a remedy is not so simple as might at first sight appear. In the first place, these rural microscopic missions have a

history. They are deeply rooted in the past, and in most cases some zealous soul in the days now passed and gone has left a foundation, or a bequest, expressly to ensure that a priest should reside, and a church be kept up, at the centre which in those far-off times was a home and a refuge for the faithful. Moreover, it is undoubtedly a useful thing that every diocese should contain a certain number of such quiet little places with support for a priest. The clergy grow old like other folk, and their strength fails with years. Many an elderly priest, no longer able to face the constant labour and worry of a large church in a town, may still be able to lead a tranquil life, which is both edifying and useful, in the circumstances which these rural missions provide.

But when there is question of a new beginning it would, generally speaking, be impossible or imprudent to allocate a priest to any small country place where the faithful are but a handful. Support is lacking, occupation is insufficient for a young and active man, and thus there is apt to be the consequence of dejection, disappointment and the spoiling of an apostolic career. What has been sometimes successfully done, and may likely enough be done on a still larger scale in the future, is the grouping of two or more such miniature charges into one. The power of getting easily from place to place, which has now been so greatly extended by the use of the motor-car and motor-cycle, lends itself to the development of this grouping. It becomes quite possible in this way for a strong and active priest to serve

regularly two chapels on Sundays ; while on the hypothesis of a small congregation the amount of work on week-days will be quite moderate. In fact, the further question may be raised whether in some cases it is not preferable for two or three priests to live together, and, using their common presbytery as a centre, try to attend to the spiritual wants of four or five villages or small country towns. In some cases a religious order will be willing to undertake the care of such a centre, but, where this is not the case, life may be more inspiring, and so to speak more human, than when one priest is left solitary and companionless in a village with but a tiny flock.

These considerations are not applicable solely to England, but would seem to hold good, sometimes with even greater force, in those parts of the English-speaking world where the distances are even greater, and the rural population even more scattered than it is in the home countries. In fact, they are already acted on in some of those lands on a scale to which neither England nor Scotland have so far attained. Very likely there is scope for a still further extension of the same system. The economy of force, and the advantages of united action form a strong attraction in this direction, and need hardly be insisted upon here. They will be spoken of again in the chapter on organization.

The problem of the support of the clergy cannot be left out of account. No doubt, a really apostolic man who spent nothing save on absolute necessities, and never sought even for

the legitimate use of money, outside of what is strictly required for his daily maintenance, would scarcely ever be without this, no matter how small or poor his flock might be. But are we justified in expecting this high degree of apostolic poverty from the whole mass of our priests? If not, then the question at once emerges: How are we to secure a decent competence for them save from the contributions of a fairly large number of people? On these lines it seems too sanguine to expect a body of less than 500, or at least 300, Catholics to be responsible for the upkeep of a parish with the undivided services of a pastor. Anything smaller than this would be an offshoot or a chapel of ease attended by a priest from elsewhere. Of course, an exception is found in old-established missions with an endowment providing part or the whole of the funds for the keep of priest and church. This, it would seem, is the only way in which a priest can reasonably be put to reside in a place with less than some 300 faithful. It is true that to appoint a priest with private means of his own to serve a very poor or small mission may solve the difficulty for the moment, but it is only a temporary expedient, and exposes the mission to the probability of being either abandoned or left in the greatest difficulties when such a priest dies or departs.

On the whole, it is a spectacle of the greatest edification to witness hundreds of secular priests scattered over rural districts of the country, each with his simple and solitary lodging, striving to eke out as best he can the slender means which are all that his small congregation

can provide. Often he will have to try and find some way out of his meagre resources to give aid to one or other of his people poorer than himself. Usually deprived of all society, save the unfrequent meetings with his fellow-priests, he must try and preserve enough cheerfulness to lift up from their sadness the afflicted and the sorrow-stricken. With few to serve him, and perhaps none to do his will, he will have to persevere in standing at the post of duty as long as health lasts, happy if he can find consolation in knowing that he is serving the great Universal Church and the Master whose bride she is.

NOTE.—While we think that the note of warning against being satisfied with less than 100 new priests for England and Wales each year is quite justified, it may be instructive to compare the prospects of the Anglican Church as to the number of her clergy. It is notorious that at the present date (1929) there are over 4000 vacancies in the ranks of her clergy to fill all the livings and curacies which were once occupied. But further light is thrown upon the position by what transpired at a meeting and quoted from the Preface to Crockford's *Clerical Directory* for 1927 (Oxford University Press). It is there stated that apparently the Church of England cannot count on more than 350 candidates for ordination a year for some time to come. Of these a very large number are unable to provide themselves with an adequate education. The average age of the existing clergy was said some time ago to be nearer 60 than 50, which means that the rate of

death and retirement, which at present appears to be about 550 per annum will accelerate rapidly during the next ten years. . . . "The backbone of the Church is being slowly broken by the fact that men to do the work are not forthcoming." (*Times*, 4th May 1927.)

But, of course, it is not altogether a question of numbers, it is a question of quality as well. Zeal and piety and personal character always tell, out of all proportion to numbers. The vital point is to secure a body of clergy who will be not only numerous enough, but sufficiently endowed with education, piety, energy, and courage enough to rise to the level of the great work which lies ready to their hand.

It will not be possible, even if it were at all desirable, to standardize the Catholic clergy of England, even to the extent they are standardized in some countries. The elements of the flock, and the classes from which they themselves are drawn, whether out of these flocks or not, show that there will be, and ought to be, many types, none perhaps of ideal perfection, but complementary and all useful considering the nature of the work that has to be done.

1. The bishops have always been and always will be on the look-out for likely and pious boys to whom the sacerdotal vocation might be vouchsafed. These they will naturally be inclined to accept in their early years, and then send to the colleges and seminaries at their command, where they may go through a full course of training, first in the elements of a classical education and then to follow a normal course of philosophy

and theology. These will always make up a large proportion of the diocesan clergy, even the majority, and the backbone of the diocesan priesthood is composed of these men. Now that new opportunities are opening out it will always be possible to select the most brilliant and promising and to superimpose in their case on the seminary course, a more advanced study in Rome or Louvain or one of the National Universities to fit them afterwards to become the teachers and leaders of others.

There is no shortage of such vocations comparable to what we have noticed above concerning the Anglican clergy, but it is true to say that there is work for a much larger number of priests than are available. But it is worth while saying again that the great thing is to get quality rather than quantity. Far better to secure a smaller number of priests who are really animated with an apostolic spirit, who care not for the material things of this world, who find their strength and comfort in an interior life of piety and devotion, who are prepared to make themselves all in all to the flock of the Good Shepherd entrusted to them, than to have a larger number of mediocre men, never rising above a professional level, making all the more of the material conveniences of life since they come from a rank in which they could not have these things, "*content to dwell in decencies for ever.*"

2. But, besides these, there will find their way to the priesthood, and they will be welcome, men who have not been called "early in the

morning" but at the "third, sixth, and ninth hour." Preferably men with a liberal education already acquired, who having seen what the world is in some honourable pursuit, fling it all away, and take up the pastoral life for their soul's sake and for the souls of others. These may be very valuable members of a clergy which has to grapple with the world without being of it, and to face all the complexity of human life in a universality as great as that of the Church whose servants they are. Sometimes, it is true, the vocation comes, or can only be acted on, when the advantages of a broad or liberal education cannot be had, and this is apt to leave its mark on the future career. But after all a priest need not be a scholar, a scientific expert, a gentleman, in the conventional sense of those terms, but he *must* be a man of God.

3. Lastly, there comes the large and important category of the convert clergymen. As soon as we realize that the message of the Church is not merely to the two or three millions of Catholics, but to the whole country, it begins to dawn upon us what a powerful instrument in leading this vast majority into the fold is in our hands through the presence among the clergy of this large body of converts. Others may, perhaps, normally be better qualified to deal with the ancestral Catholics, but for those outside such men have very often great capabilities which the average priest has not. And, besides, he may be more impressed with the vital importance of the work. They should, beyond

the rest of the clergy, be instrumental in bringing others out of religious confusion into the light and security which they themselves enjoy. They have their limitations, their characteristics, and idiosyncrasies as others have. But in spite of these it is well for us to recognize what a tower of strength for the conversion of the country and all similar countries is furnished by the scholarship, the virtue, and the position of those convert priests who are to be found an ornament to the clergy in every diocese of the land.

It would not be fair to represent the growth of the diocesan clergy as though it were solely a matter of internal development from very small beginnings to the present position. A deep debt of gratitude is due to the numerous priests from other lands who have come to England, settled down in the country and laboured for the people with exemplary zeal. They have often come with the self-sacrificing spirit of missionaries in a foreign land. At the present time by far the greater number of these additional labourers in the vineyard come from Ireland, and we could ill do without them. Even if they come, as is sometimes the case, mainly to work for their fellow-countrymen who form such an important part of the flock, it must be admitted that no others can do this work so effectively. But there are others who take a wider range, and who devote themselves with an energy that puts some of the native clergy to shame, to the general enterprise of labouring for the whole population. After all it does not matter where a man is born so long as he really identifies himself with the land and the people

where he has made his home, and tries to make himself one of them. This applies to the priest with a missionary spirit, whether his field of labour is in China or in England. In both cases, the more of an outsider or foreigner he remains the less effective will be his labours.

But there are other debts to be paid besides this. Starting from the French Revolution a considerable number of most edifying French priests, instead of going back to their fatherland when the persecution ceased, were led to remain in England, and work for the general interests of Catholicism there. Moreover, as time went on others came over to replace those whom old age or death removed, and of these many still happily survive. Nor is it from France alone that we have been helped in this way. Belgium, Holland, and Germany, and to some extent also Italy and Spain, have been the homelands left by these voluntary exiles. The late Cardinal Vaughan, when Bishop of Salford, made an unusually strong appeal for priestly help to Holland, and in this diocese, as well as in Leeds, there are still many pastors of souls from the Netherlands. Thus, quite apart from the influx on several occasions of foreign religious from various continental lands as exiles from persecution, there have always been quite a number of clergy from the different European countries working for the advancement of the Church alongside of the native priests.

CHAPTER VIII

THE RELIGIOUS ORDERS

ONE rather striking characteristic of the body of the English Catholic clergy, considered as a whole, is the unusual proportion of its members who belong to one or other of the numerous religious orders which have found a home in that country. To justify this remark it will be sufficient to point out that whereas the total number of the Regular Clergy (amongst whom we include all priests who belong to any of the recognized religious institutes) is only about 50,000,¹ out of a total of 300,000 priests in the whole of the Catholic Church; in England there are about 1600 Regular Clergy out of a total of some 4000. In other words, while for the Church in general they only constitute one-sixth of the total, in England they are more than one-third or 40 per cent. In fact, it would almost seem as though no religious institute of men, however small in numbers, thinks its world position satisfactory until it has secured a foothold on English soil.

It is patent that almost endless diversity obtains in the relative position they hold, ranging from bodies which count the number

¹ As the total number of priests in the world gradually rises to 330,000 or 360,000 so does the total of religious priests mount towards 60,000.

of their members who are priests by hundreds, down to the modest attempts made by a small handful in the smaller orders. The less stable the position, the less definite also is the work which these various orders have undertaken. There seems reason to fear that more than one has essayed a foundation without realizing the local Catholic position, imagining that they could carry on highly-specialized work on the same lines as in Catholic countries, oblivious of the abnormal conditions which obtain. Hence has come to some disappointment, disillusionment, and even withdrawal.

There are two religious orders which hold a position in England which is overwhelmingly strong in comparison with all the others. These two are the Order of St Benedict and the Society of Jesus. Between them they comprise about half the entire strength of the orders in England. It is not easy, however, to determine which of these two has a stronger position than the other. Perhaps it will be better to take the Benedictines first, as being older in foundation, and as having a longer history in the country. There is a great contrast in organization between the Benedictines and the Jesuits. For whereas the Jesuits present the classical example of a highly-centralized, world-wide institution, each Benedictine Abbey is a unit, complete in itself. There is a common rule for all of them but each house is practically independent in government, so that whatever grouping into federations or congregation has taken place, the position accorded to the prelate at the head of any such union is a presidency of honour rather than of

jurisdiction. Such is Abbot Butler's account of it.¹

One of the federations, such as just been mentioned, is formed by the English Congregations of the Benedictines, but all its abbeys stand each on its own footing. At the present time the Congregation comprises the Abbeys of Downside, Ampleforth, Douai (at Woolhampton), Belmont and Fort Augustus. But a considerable proportion of the monks who are attached to these abbeys are engaged in serving the parochial missions, many of which have been in charge of the order even from penal days. But every one of these missions is now attached to one or other of the abbeys, and is thence supplied with the fathers needed to work it. With a view to provide more of the community life for the fathers thus employed outside their abbeys, several of the more important missionary houses have recently been formed into priories under a prior with an increased staff. Such is the case at Ealing, at St John's, Bath, and at two of the Liverpool churches. All the abbeys appear to be in a flourishing state with their communities of resident fathers ranging from the forty at Downside to the dozen or so who are gathered at the recently founded Abbey of Belmont, Hereford. The number of parishes under the control of these abbeys is about ninety, with one, two or three fathers from their abbey residing in them for the service of the faithful.

Beside the English Congregation, the great

¹ See Abbot Butler : *Benedictine Monasticism*, XIII, p. 200.

Benedictine Order is represented amongst us by foundations which belong to other branches. The Cassinese Congregation claims St Augustine's Abbey, Ramsgate, as well as the wonderful revival of a mediæval abbey which the disciples of Père Muard have accomplished at Buckfast. The Solesmes Congregation has developed an abbey alongside the mausoleum of the late Napoleons at Farnborough besides building at Quarr Abbey in the Isle of Wight a place of refuge for themselves, should it be again necessary to abandon their continental home. The interesting abbey on Caldey Island is till more or less in the throes of its difficult enterprise, and does not yet seem to be aggregated to any of the existing Benedictine federations.¹

It is but a step to pass to the White Monks of St Bernard, as represented by the Trappist Abbey at Mount St Bernard, Coalville, Leicestershire. Through this foundation the White Monks of the Cistercian Order have come back to the land which once contained three or four score of their abbeys. The beginning of this house owes its site, and much of its building, to the zeal for Catholic institutions with which Mr Ambrose De Lisle Phillips was filled. It began in the year 1837. The steady round of the abbey services and the laborious life of the monks has therefore been now maintained for more than 90 years.

Once again there is an English Charterhouse. And this on a scale that more than rivals those of the days before the Reformation. It is,

¹ Since these lines were written the Caldey monks have migrated to Prinknash Park in Gloucester.

indeed, a monument witnessing to the supernatural life, and a sign to the modern crowd of thoughtless men and women, that English Charterhouse of St Hugh of Parkminster, amid the quiet rural lanes of Sussex! There the same unchanged round of prayer and solitude led by St Bruno in the eleventh century is still kept up by chosen souls in the twentieth. And while it so often seems hopeless to get the mass of mankind to put eternal things in their true perspective, here we have the undying protest, not interrupted by the bloody ordeal of the Henrician persecution, that these eternal things alone matter. It is a living testimony to the enduring life of the Catholic Church and to the vitality of the unchanging and unreformed Carthusian Order which links the early Middle Ages to our own.

Thus, taking all monks together, we find that they claim over 400 religious priests in England, besides some twenty belonging to Fort Augustus in Scotland. Moreover, there are choir monks, not yet ordained, and lay brothers besides. But now, as ever in England, the greater number of these are the Sons of St Benedict who have ever found the land a congenial home.

So great are the services which the Society of Jesus has rendered ever since its institution to the Church in England, that it seems almost an injury not to indicate this first. But *seniores priores* was ringing in our ears to decide a doubtful case, though it cannot be pushed to the extreme. England has always counted for much in the history of the Society of Jesus. First, there were the numerous missionaries it

sent forth to minister to the Catholics, and to endeavour to win back non-Catholics to the fold during the long winter of the penal days. These fathers did their work for the most part singly, dwelling in places of concealment, and usually at the risk of their lives. In fact, many of them won the crown of martyrdom, and form quite an important proportion of the Venerable English Martyrs.

But as the restrictions of the days of persecution have lapsed and greater opportunities for work been presented the Jesuits have gradually taken a much wider range. In the first place, they have established and are maintaining at least colleges of first rank, viz., Stonyhurst near Blackburn, Beaumont near Windsor and Mount St Mary's, Chesterfield. These of course cater for boarders of rather different classes. But an equally great work is being done by the Society in carrying on in the chief Catholic centres quite a number of large grammar schools to provide a good secondary education for a still larger number of Catholic boys. Such schools have been founded at St Francis Xavier's, Liverpool, at Stamford Hill and Wimbledon in London, at Preston and at Leeds.

Again, the Fathers of the Society, as soon as the English Universities were open to Catholics, took a leading part in the new Catholic beginnings connected with them : witness Campion Hall and the Catholic Working Men's College at Oxford. For the training of their own members, they have a beautiful novitiate at Manresa, houses of studies at St Beuno's, North Wales, at

St Mary's Hall, Stonyhurst, while they have recently acquired Heythrop Hall, Oxon, to form a *Studium Generale* which will draw its students from a still wider range than the English Province. In the residence of the Provincial in London there has been gathered a select band of fathers who are engaged in literary work : their share in all that is most valuable in this sphere for English Catholics is truly a considerable one.

The other side of the activities of the Jesuits consists in the pastoral care of the Catholic population of about fifty parishes in town and country. The united population of all these centres is estimated at about 150,000 and the number of fathers engaged in labouring for them is over 100. Finally, there is a band of fathers set apart for the home missions, and an important percentage of the total strength of the province working outside the country on foreign missions entrusted to the English Province, the chief of which are in India, in Rhodesia, and in Demerara or British Guiana. It is impossible to mention all the English foundations of the Society, but ample information is contained in the Annual Catalogue of the Fathers.¹

So strong was the position of the Canons Regular before the Reformation that it is calculated that between Augustinian and Premonstratensian Orders there were over 200 houses in England. In Ireland their number was even more predominantly great. At present

¹ From this we learn that the total number of fathers in the English Province is 456, while there are also 253 scholastics and 126 lay brothers.

the Canons Regular of the Lateran have churches at Hornsey and Eltham, besides a priory at Bodmin, and several small missions with a single father in charge in Cornwall. They have also established a school at Datchet from which the church built by Lord Braye at Eton is worked. The Premonstratensians are at Miles Platting, Manchester, at Crowle and Spalding in Lincolnshire and at Storrington Priory in Sussex.

If we now go back to those who, in some respects, in spite of differences, are more akin to monks than regular clergy such as the Jesuits can be, we are led to speak of the Mendicant Friars. First of all on account of the number and of their former place in the English Church come the Franciscans.

The position of the Sons of St Francis in the Church in general is overwhelmingly great. They are, if we take the three branches together, far and away the largest order of men, comprising about 30,000 members. But of course they are three distinct orders in government at least. And it cannot be said that they hold, or ever held, a position numerically equivalent to their general one in the Church in England. Still, there is much to be thankful for. To take the Leonine Friars Minors first, they have a total strength of eighty with large parochial foundations at West Gorton, Glasgow, Liverpool, Forest Gate, Stratford, Woodford Green, Edinburgh, and then in the country smaller friaries at Bishopston, Ascot, Shelfield and Clevedon: a novitiate at Chilworth, Surrey, a house of studies at Forest Gate, Essex, as well as a junior school at Buckingham.

The Capuchins are not so far behind the Friars Minor in numbers as they have already about sixty fathers. But they have not so many large parochial houses. They are at Peckham, Erith and Chester it is true, but most of their other houses are in small places, for example, their novitiate at Pantasaph, their houses of studies at Crawley and Olton, and their college at Panton, Lincolnshire. They have made great efforts to be in the front line of educational progress, and have inaugurated a study house at Oxford.

The Conventual or Black Franciscans have been much later in the field. Their most important foundation is the latest one : Mossley Hill, Liverpool. For some years they have had care of small missions at Rye, Shirehampton and Portishead ; a beginning is being made at Blackley, Manchester.

The Friars Preachers, popularly called Dominicans, have never equalled the Franciscans in number, yet their place in England has always been, and continues to be, a great place, and lately this is so in an increasingly large degree. They were brought very low when they became so few that there was question of dissolving the Province altogether in 1810. Their oldest houses are at Hinckley and Leicester. In 1850 they were offered the handsome conventual buildings built by Mr Leigh at Woodchester, and this foundation became their novitiate. Then came in order priories at Newcastle-on-Tyne and at Haverstock Hill. In recent times they have established a house of studies at Hawkesyard in Staffordshire and a junior school at Laxton, Northants. A priory

has just been opened at Oxford, showing that the Friars Preachers are to be second to none in re-entering the University life of England. Altogether there are now in England about seventy fathers together with the corresponding number of junior members and lay brothers.

The other Mendicant Orders are in England, only on a much smaller scale than the Sons of St Francis and St Dominic. It is true that both branches of Carmelites are to be found, the Discalced at Kensington, Wincanton and Gerard's Cross, and the Calced at Faversham and Sittingbourne. But the two together do not exceed some twenty priests. The Servites are at Fulham Road in London, and also at Manchester, Todmorden, Bognor and Begbroke. They also have about twenty fathers. The Augustinians from Ireland have a few fathers at Hoxton, Hammersmith and Hythe.

A somewhat special position among the religious orders, as far as England is concerned, is occupied by the Passionist Congregation founded by St Paul of the Cross. This is so historically on account of the great attraction felt by its founder for prayer and work for the conversion of England. While a further bond is established on the fact that it was the Venerable Dominic Barbieri, the Passionist Superior, who received into the Church John Henry Newman. These two things would lead one to designate for these fathers a somewhat greater relative place than some other orders in the country. Though perhaps the progress in the past has not been so great as sanguine expectations might have forecast, is there not ground to

cherish the hope that the future may yet justify the dreams of the past? The chief centre is at Highgate, where a noble church dominates one of the highest sites in London. There are Retreats, for so are the Passionist houses called, at St Helens in Lancashire and at Harborne, Birmingham, as well as smaller establishments at Herne Bay and Carmarthen. The novitiate is at Broadway in Worcestershire and the house of studies at Middleton, near Ilkley, in the West Riding. The recent division of the Province into two, for England and Ireland respectively, assigns Glasgow to the Irish Province. Hence in the seven houses of the English Province there seem to be about sixty fathers, besides students, novices and brothers.

Less closely allied to the Mendicant Friars than the Passionists, but sharing with the latter the main external object of giving missions to the faithful, come the Sons of St Alphonsus, usually called the Redemptorists. Their general position in the country is about on a level with that of the Passionists, and their numbers are between seventy and eighty fathers. Their mother house and residence of the Provincial is at St Mary's, Clapham, S.W., founded in 1848, and they have mission centres with parochial churches attached also at Bishop's Stortford, Monkwearmouth, and Erdington. The mission house at Bishop Eton, Liverpool, also provides room for a preparatory college or juvenate. The novitiate is at Kinnoull, Perth, in Scotland. A new house of studies for the professed students has lately been opened at Hawkstone Hall, near Shrewsbury.

In spite of the special attention paid both by the Passionists and the Redemptorists to the work of giving missions, it is the bare truth to say that the primacy in this sphere of labour in England goes historically to the Fathers of Charity usually known as Rosminians. They were brought into the country in 1838, *i.e.*, several years before either of the above-mentioned orders, and Fathers Gentili and Pagani, the immediate disciples of their founder, Rosmini, extended the work of the Institute from the Midlands into the other parts of England. Gradually, it has come to pass that their greatest scene of parochial labours is South Wales, where they have three churches in Cardiff and three others in Newport. But in the Midlands they still have a college at Ratcliffe, and flourishing missions at Loughborough and Rugby. Coming further south the restored elegant Ely Place Chapel is in their hands, and they have foundations at Bexhill, Dollis Hill and Burwash.

The Vincentians have been until lately in England merely an offshoot from the Irish Province, but of recent years have greatly strengthened their position. They now have parishes at Sheffield and Lanark. They first came to London in the train of the Sisters of Charity who established their novitiate at Mill Hill. They have charge of the Strawberry Hill Training College for Masters, they have begun missions at Gateacre and Mill Hill. Moreover, in addition to the Vincentians from Ireland others from Spain are established at Potters Bar and Dunstable, and others from France at

Isleworth. At present they number nearly forty fathers.

The Marists came to England originally for the French Catholics domiciled in the country, but they have since extended their field of operations. They have two churches in London, Notre-Dame de France and St Anne's, Spitalfields. They have colleges at Middlesbrough, Hull, and Bolton, and smaller foundations at Paignton, which seems to serve for a house of studies, and at Kew and Sidcup, in which latter place they have a secondary school for boys.

The Oratory of St Philip Neri, founded in Birmingham by Cardinal Newman, and in London by Father Faber in the midst of the Oxford Movement of the forties, has ever since exercised an influence over Catholic life in England quite out of proportion to the number of its members. It must be confessed, of course, that quite a number of those who founded these two houses were men of remarkable gifts in learning and piety. Both establishments began in poverty and without much external show; both now possess flourishing communities and have two of the largest and most devotional churches in the country. Our best hopes may well be cherished that the personal standard of the members may ever be kept at the high level of the days of Newman and Faber. The Oratory School is now at Caversham, near Reading. England has about thirty Oratorian Fathers in all.

It is but a step to pass from the Oratorians to the Oblates of St Charles, founded by Cardinal Manning, at Bayswater. His idea was to

establish a community of secular priests who should be absolutely at the beck and call of the diocesan bishop, to take up for him any work that he might ask of them. The tie with the diocese is so close that they do not easily spread from one diocese to another. There are about twenty priests in all.

The Mill Hill Missioners of St Joseph for the Foreign Missions are spoken of on another page. But other foreign missioners have lately gained a footing in England: the African Missioners of Lyons at Whitson Court, the White Fathers at Bishops Waltham, the Holy Ghost Fathers in Lancashire, and the Foreign Missions of Paris at Isleworth.

The Oblates of Mary Immaculate are to a great extent an institution for Foreign Missions, but they came to England in the time of their founder Mgr. De Mazenod, and have devoted themselves to parochial and home missionary work as well. They have two churches in London, *i.e.*, Kilburn and Tower Hill, and also large parochial establishments at Leeds, Liverpool, Leith, and Birkenhead. Smaller foundations have been made at Holyhead and Colwyn Bay. There are some forty fathers engaged on work in England.

It now remains to say a word about the minor religious establishments of the orders more recently established in the country.

Just as the Marists first came to England to take care of a church for the French residents, so did another missionary body—the Pious Society of Missions, popularly called Pallottini—come for the Italians. They have a spacious

and well-frequented church for this work in the Clerkenwell Road, and have since added to their original enterprise the care of the German Church in Whitechapel, and that of the parish of Hastings. The Sacred Heart Fathers are at St Albans and Ugthorpe, while another order with a similar name is at Droitwich; the Missionary Sons of Mary Immaculate are at Hayes and Loughton; the Society of the Scheut Missionaries are beginning a Belgian Church in London. The Assumptionists, besides their missions at Bethnal Green, Rickmansworth, and Newhaven have taken charge of a college at Hitchin.

But the mention of colleges brings us to speak of the quite remarkable development of the Salesian Congregation since they first came to Battersea in 1887. The aim of this Institute has been to establish schools for boys of the middle class, where the fees would be moderate and yet the training at a high standard. The fathers have planted such establishments not only at Battersea, but later on at Chertsey, at Farnborough and now at Bolton. They have, moreover, taken up a certain amount of parochial work, and have tried to provide for the higher education of their own subjects by a foundation at Oxford. Altogether there must be about sixty Salesian Fathers in England to-day. The Josephites, who were once an institute of lay religious teachers, are now normally all priests: they conduct St George's College, Weybridge.

There is another development of the religious life among men which has not yet been mentioned: that is the existence of a number of

societies or congregations of men who are vowed to poverty, chastity, and obedience, just as the clergy of the other religious orders are, but themselves remain laymen, not only individually but corporally. Nearly all of them were instituted for and always devote themselves to the Catholic education of boys. Prominent amongst these, and claiming the first place both on account of their seniority and their numbers, are the Brothers of the Christian Schools : the world-wide foundation of St John Baptist de la Salle. Originally intended exclusively for the primary education of the poor, circumstances have led to their extending their scope considerably both in England and in America. They have been encouraged to open colleges or boarding-schools for the higher education of Catholic youth, though without giving up their original work.

At the present time the De la Salle Brothers, besides St Joseph's College, once at Clapham, and now at Beulah Hill, Norwood, are established at Strawberry Hill, Blackheath, Dover, Cardiff, Sheffield, Southsea, Manchester, Liverpool, St Helens, Darlington, Market Weighton, Bradford, and in the Channel Islands. In Scotland they conduct industrial schools at Tranent and Bishopbriggs. The Irish Christian Brothers are conducting the Prior Park College, Bath, and have other scholastic foundations at Bristol, Blackpool, the Everton College in Liverpool, as well as others at Great Crosby and at Eastham in Cheshire. The Xaverian Brothers are at Clapham College, at Victoria Park, Manchester, at Mayfield, and at Brighton, with a novitiate

at Deeping St James. The Marist Brothers have come to Peckham, Spitalfields, Wednesfield, and also to Dumfries and Dundee in Scotland, and those of the Presentation to Orpington, Dartford and Plymouth.

The Brothers of Charity are at Preston, Buckley Hall, Rochdale, and Broad Green ; and the Brothers of Mary at Highgate, Chingford and a few smaller places. The Brothers of St Gabriel are at Clapham, and the Brothers of Christian Instruction, founded by the Abbé Lamennais long established in the Channel Islands, have recently founded a college for higher education at Market Drayton.

As many of the numerous enterprises which have been just enumerated are of recent date, it cannot be but that we have here a valuable pledge of the progress of Catholic education for boys and a very powerful influence for the diffusion of sound principles on this subject in almost every part of the country.

If we now turn to Ireland we shall find some 800 religious priests in the country. The exceptionally strong position held by the Jesuits and Benedictines in England is not matched, as far as these two orders are concerned, in Ireland. The Jesuits, indeed, have 100 fathers in the country. They take the leading part in staffing the University in Dublin, and have colleges at Clongowes, Tullamore and Mungret. Moreover, they have a great centre of piety and popular concourse at St Francis Xavier's, Gardiner Street, Dublin, and public churches in Limerick, Galway, and Rathfarnham. Still they only stand at about half the ratio in Ireland

that they bear to the other orders in the case of England. The Benedictines have but one house at Glenstal Castle. In contrast to this the Cistercians, who have such thin ranks in England, have two flourishing abbeys at Mount Melleray and Roscrea. Between them these foundations contain some fifty fathers. The Redemptorists have on the whole a stronger relative position in Ireland than they have on the other side of the Irish Sea, but the same can hardly be said of the Passionists. The former have foundations at Limerick, Belfast, Dundalk, Dublin, and Esker : the latter are at Dublin, Belfast, and Enniskillen. The Vincenzian Fathers have an important position both as missionaries and as educationalists. Besides churches in Dublin, Blackrock, and Cork, they conduct the All-Hallows Missionary College and a college of their own at Castleknock. The Missionaries of the Holy Ghost have three colleges at Blackrock, Rathmines, and Rockwell near Cashel. The friars of all the four historic Orders of St Francis, St Dominic, St Augustine, and Mount Carmel (besides the Capuchins and Discalced Carmelites) have many houses in Ireland, although a considerable number of these houses, whose foundation goes back far into the past of the penal days, contain small communities of three or four priests and a brother or two. The friars between them account for some 300 of the 800 Regular Clergy in Ireland. The Oblates of Mary Immaculate between their fine establishment at Inchicore, Dublin, and several smaller ones have some thirty priests ; while the Marists have twenty in the

Dundalk College and the University School at Dublin.

The Society of African Missions with Cork as headquarters in Ireland and four other establishments for missionaries in different stages of their training is able to staff important missions in Nigeria and Liberia. All honour to them ! But a somewhat recent development on a still larger scale appears in the Maynooth Mission to China which has rapidly advanced in numbers and work, and is on the point of adding a second district to the already organized field of Han Yang.

An honoured place amongst the religious institutions of Ireland is held by the Christian Brothers, who were founded by Edmund Ignatius Rice in 1802. A great part of the elementary schools for boys in the whole country are conducted by them. They have always remained true to the aim of their foundation : the imparting of a thorough Catholic education (at least elementary) to the main body of the boys of Ireland. But the excellence of their work, and the pressing invitations of the clergy have led to a considerable extension of their activities abroad also. In Australia, in England, in India, in the United States, in South Africa, and even in Rome itself they have become a powerful influence in the training of Catholic youth. They consistently stood aloof for a long period of years from the general scheme of the National Schools in Ireland, thereby forfeiting Government assistance, in order to keep their independence of the restrictions of State control.

Alongside of the Christian Brothers, Br. Rice's other foundation—the Presentation Brothers—continues to increase and prosper both in Ireland and elsewhere, while a similar aim is pursued by the Patrician Brothers founded by Bishop Delaney in 1808. The Brothers of the Christian Schools have likewise extended their labours to Ireland on an ever-increasing scale.

If we now glance at the position of the religious orders of men in the British Colonies we shall see that their share in the work of the church is relatively and absolutely a very large one.

In the Dominion of Canada, out of some 6000 priests more than 1600 are members of religious orders. In Australia the Regulars are at least 500 out of a total of 1500. In New Zealand they are more than one-third of all the clergy, while in Africa and in the British Islands of Oceania, nearly all the Catholic clergy are members of one or other of the religious institutes. Specially notable from a missionary point of view are the labours of the Oblates of Mary Immaculate in the distant regions of North and West Canada, of the Marists in New Zealand, the Pacific Islands, and of the Marianhill Fathers in South Africa.

If we speak of the regular clergy of the United States a similar phenomenon to what has been alluded to in speaking of England once more emerges, *i.e.*, the relative great strength of the Benedictine and Jesuit Orders. Out of the total of 5000 religious priests in the States some 800 are Benedictines and at least 1000 Jesuits. We then come to the Mendicant

Orders, and amongst them the Franciscans are by far the most numerous. Taking the three branches of the Order together we find their strength equal to some 1000 fathers, besides students and lay brothers. There are 200 Dominican Fathers, but the numbers in the other orders of Mendicant Friars are much smaller. The Redemptorists have about 500 priests and the Passionists nearly 200. The latter figure is also approximately attained by the Vincentians, while the Augustinians, the Holy Cross Fathers, the Oblates of Mary Immaculate, the Missionaries of the Holy Ghost, and those of the Precious Blood have about 100 priests apiece. There then remains a considerable number of small orders, each with its work to do, each with its place in the Catholic organization in the country, but not so far attaining any large numerical strength.

CHAPTER IX

THE RELIGIOUS LIFE AMONG WOMEN

WHATEVER has been said concerning the unusually large proportion of priests in England and other English-speaking lands who are members of religious orders, has still greater force when applied to the religious life among women. The development of female religious orders in almost all the countries of which we speak has been something of a phenomenon. And this applies both to those who devote themselves without hindrance in seclusion to the life of prayer—sometimes called the Contemplative Life—and to those who go about the world engaged in one or other of the works of Christian charity. The latest *Catholic Directory* for England and Wales enumerates 900 convents, while the Scottish Returns give 60, and the Irish *Directory* mentions 420. It is not so easy to estimate the total number of the members of these houses, but if we may assume an average of 10 or 12 for England and Scotland, and remember that the Irish communities are as a rule much larger, we shall arrive at an approximate total of 20,000 religious women in the British Isles.¹

In England only one pre-Reformation com-

¹ The recent census of the Irish Free State enumerates 9209 nuns.

munity survives : this is the Bridgetine Abbey, once at Sion House, Isleworth, and now after many migrations settled at South Brent in Devonshire. Then, passing on to the foundations which have been made since the Reformation, we find that most of them belong to the venerable Order of St Benedict. The oldest of all is East Bergholt Abbey, which was begun at Brussels in 1598. Then comes the Stanbrook community, which was founded from Brussels at Cambrai in 1623. The abbey at Oulton was also founded from Brussels in the following year (1624). From this last come the two houses at Colwich and Atherstone. St Scholastica's, Teignmouth, which was begun at Boulogne in 1652 and Dunkirk in 1662, returning from the Continent to Hammersmith, passed thence to Devonshire in 1862. Lastly, Princethorpe Priory, originally a French foundation, has become English, and has a flourishing school. For the most part the Benedictine Nuns have relinquished educational work in order to devote themselves to perpetual adoration of the Blessed Sacrament. An interesting Benedictine House is Talacre Abbey, whose community consists in the main of an Anglican sisterhood received into the Church almost as one body, when the Caldey monks became Catholics. The French Benedictines of Solesmes have a large convent and a stately church at St Cecilia's Abbey, Ryde.

To pass to enclosed nuns of other orders we have the Dominicanesses of the Second Order at Carisbrooke, which has replaced the Brussels house of penal times, and these religious have

a more recent foundation at Old Headington, Oxford. The Poor Clares are more numerous. Two communities came home from continental Europe at the time of the French Revolution, one of which is settled at Baddesley Clinton and the other at Darlington. Besides these two, the houses at Notting Hill, Manchester, and York were founded directly from Bruges, itself a filiation from the house at Ghent, where St Colette died. More recent foundations are those at Bullingham, Arundel, Wavertree, Sclerder, Lynton, Levenshulme, Southampton, and at Liberton near Edinburgh. The progress of the Carmelites has been still more remarkable, for while the two communities from Antwerp and Hoogstraete still subsist at Lanherne and Chichester respectively, further foundations have been made at Notting Hill, Hendon, Highbury, Hatfield, Oxford, Wolverhampton, Wells, Darlington, Preston, Sheffield, Knotty Ash, St Helens, Cambridge, Woodbridge, Mansfield, Plymouth, Gillingham, Tavistock, Exmouth, Branksome, Jersey, Reading, Manchester, and Birkenhead. In Scotland they are established at Edinburgh, Langside (Glasgow), and Oban. Lastly, another house has been founded at Saffron Walden. It may seem wearisome to enumerate so long a list but it seems worth while to emphasize what is something of a phenomenon. The outstanding fact of the recent developments of these two severe enclosed orders shows that despite the growing luxury and softness of the days in which we live, brave souls are stirred in increasing numbers to the practice of austerity and penance for the

sake of the Christian asceticism and out of love for the salvation of souls.

The Cistercian Nuns of the Trappistine Reform, having succeeded in maintaining their position in England ever since the French Revolution, have still a flourishing community at Stapehill in Dorset. The Canonesses of the Holy Sepulchre, founded at Liège in 1616, have developed a house both of seclusion and of education in their venerable and attractive home at New Hall, Chelmsford. In like manner the Canonesses of St Augustine, after an honoured existence at Louvain and Bruges, have returned to found a beautiful convent at Newton Abbot as well as others at Hayward's Heath and Hoddesdon. The Redemptoristines who are also an enclosed order devoted to intercession and penance, after being established at Drumcondra, Dublin, since 1859, came to England in 1897, and settling first at Clapham, have since removed to more congenial surroundings at Chudleigh in South Devon (1925).

Speaking in general the link between the older orders of enclosed nuns and the more modern institutes devoted to an active life seems to be supplied by the Institute of the Blessed Virgin, founded by Mary Ward in 1609. The rules of the Institute were an innovation on the absence of enclosure and in the devotion to external work such as teaching. Hence the foundress was misunderstood and persecuted, but her work survived. Her daughters established the well-known Bar Convent at York in 1686, and the venerable foundation still exists and flourishes. Thither came to make their

novitiate both Mother Mary Aikenhead, foundress of the Irish Sisters of Charity, and Teresa Ball who began in Ireland the Loretto Nuns at Rathfarnham Abbey. In fact the Institute of the B.V.M. in England and the Loretto Nuns in Ireland are but branches of the same order, which has now spread into the Colonies and the United States until it possesses 180 convents. There are about twenty Loretto houses in Ireland; the Institute in England has establishments at York, Haverstock Hill, Leek, Cambridge, Sheringham, Altrincham, Llandudno, and Ascot.

The active religious life for which Mary Ward was persecuted has triumphed since, and many as are those who lead the cloistered life of the ancient orders, more numerous still are the nuns of those modern institutes.

The primary position in time among these newer teaching orders in England would seem to belong to the Faithful Companions of Jesus, who came to Somers Town in 1830, in their foundress's lifetime, and have since spread over the British Isles. Among their best-known houses are Gumley House, Isleworth, The Poles, near Hertford, Upton Hall in Cheshire, Paisley, Bellerive, Liverpool, Laurel Hill, Limerick, and the training college for schoolmistresses in Manchester.

The Ladies of the Sacred Heart came to Acton, Middlesex, in 1841, and thence removed to Roehampton which became and remains the centre of their activities. In the same year they settled at Roscrea in Ireland. While providing an excellent education for the children of the upper classes, they have also specialized in providing training colleges for teachers. These

are at St Charles's College, Kensington; at Newcastle-on-Tyne, and Craiglockhart, Edinburgh. Among their other chief houses may be mentioned Wandsworth, Hove, also Armagh and Dundrum in Ireland.

Still more widely spread are the Sisters of Notre-Dame who came to England at the invitation of the Redemptorists in 1845. They have since then won for themselves a very important position in the educational world in England. Their training colleges at Mount Pleasant, Liverpool, and at Glasgow are on a very large scale, and both maintain a high standard of efficiency in their work which is so vital to the Catholic schools. They have other notable convents at Clapham, St George's, Southwark, and some twenty other localities with a novitiate at Ashdown Park.

But besides the two last mentioned orders, which may perhaps be considered to be the chief leaders in the education of Catholic girls, there are many others which hold no mean place. The Sisters of Charity of St Paul, besides maintaining a Training College at Selly Park, Birmingham, have approved themselves to the clergy by the self-sacrificing way in which they have gone abroad in quite small bands to attend to the girls' schools in county parishes. Thus also the several congregations of the Third Order of St Dominic with their many convents, great and small, have to their credit a great

NOTE.—A few words of acknowledgment are due to the apostolate of prayer and sacrifice devotedly carried on, mainly for the conversion of England, at the Tyburn Convent of the Adoration of the Sacred Heart.

educational work in the parochial and other schools of the country. The Sisters of the "Sainte Union" have, besides their boarding-schools, a training college at Southampton. The Ursulines, the Religious of the Holy Child have also their high-class schools, the Daughters of the Cross have undertaken almost every branch of education and of the care of the young, the Sisters of Jesus and Mary, the Sisters of the Sacred Heart, the Institute of St Andrew are only a few of the bewilderingly numerous varieties of religious types devoted to Catholic education, both in England and indeed throughout the English-speaking world.

But there are other departments of charitable work demanding attention besides education, and most of these are to a considerable extent met by the exertions of our religious women. There are the hospitals, and there valuable work is done by the Sisters of Mercy and by the Irish Sisters of Charity, both of which orders have added this to the really extensive work they do in the schools. For the fallen and those in danger we have the two admirable orders known respectively as those of the Good Shepherd and Our Lady of Refuge. For the aged we have the self-sacrificing devotion of the Sisters of the Poor and of the Sisters of Nazareth.

It would not be easy to exhaust the list of good works which we owe to the Sisters of Charity of St Vincent de Paul. Whether it is a question of tending the sick in hospital, of visiting the poor in their own homes, or of conducting asylums or schools for orphans or others in need, these devoted women are ever

at hand, as far as their numbers allow, for the charitable work of the Church.

If we have not so far referred to the extensive and valuable work done in England by the Sisters of Mercy and the Irish Sisters of Charity, it is because both these orders are more distinctly characteristic of Ireland. The Sisters of Mercy (founded by Mother M'Auley in 1827) especially form quite an important proportion of all the religious in Ireland. Out of the total of 400 convents, at least 170 are Convents of Mercy. From Ireland they spread to England, first of all to Bermondsey and Handsworth, and then all over the country. In 1849 they were at Glasgow, in Scotland, and already before this they had made foundations in the United States of America, in Australia, and in New Zealand. In America there are at least 5000 Sisters of Mercy, and, in fact, the institute is coextensive with the work of the Church in English-speaking lands.

The Irish Sisters of Charity were founded in Dublin somewhat earlier than the Sisters of Mercy, but they have not attained anything like the same extension. Other orders with a somewhat similar scope are to be found in Ireland in the Presentation Nuns (founded by Nano Honoria Nagle in 1777) and in the Loretto Nuns, an Irish Branch of the Institute of Mary. The Ursuline Nuns have a very well-known educational establishment in Cork, and several other houses in different parts of the country. The Faithful Companions are in Limerick and the Ladies of the Sacred Heart in Armagh and Dublin.

Moreover, almost all the orders of nuns which are to be found in England are to be found in Ireland also, and though the number of convents is not so great as in the former country, there can be little doubt but the average number in community is greater.

There is one Benedictine House recently re-established at Kylemore in the county of Galway from Ypres, where it flourished in penal times, and there are Poor Clares, Carmelites, Dominicans and Franciscans, just as in England.

If we turn to Scotland we find the most ancient and celebrated house to be St Margaret's, Edinburgh, which is also nominally a branch of the Ursuline Order, though practically distinct from it, having taken that name as a safeguard, in the times of the French Revolution, when the Ursulines almost enjoyed some sort of toleration.

In Scotland also there are Benedictines, Poor Clares, Franciscans of the Third Order, Sisters of Mercy, Ladies of the Sacred Heart, Faithful Companions and Sisters of Notre-Dame. It is to be noted that in Scotland the total number of convents is only about 60, which compares unfavourably with either England or Ireland, due allowance being, of course, made for the smaller number of Catholics.

The British Colonies have been in the main provided with their first nuns from the home countries, and in all of them they count indeed for much in the accomplishment of the mission of the Catholic Church. In some cases their part is even a greater one than in England or Ireland. This is especially true of the Union

of South Africa, where the proportion is perhaps greater than in any other part of the world. The total Catholic population of the Union does not exceed about 200,000 and out of this the religious women account for not less than 2600. Hence, even numerically, they form quite a considerable factor in the flock.

If we pass on to give a bird's-eye glance at the religious life for women in the United States of America, we there behold a development which has scarcely any parallel in the lands of modern Europe. Most of the active orders have been enabled to grow there on a scale which circumstances have denied them in the older countries in which they were founded. It is true that the enclosed and contemplative orders do not exist in anything like the same proportion. Perhaps this may be due partly to the conditions of life, and partly to the temperament of the people. The only one of the ancient orders which comprises any great number of subjects is that of the Benedictine Nuns which must have well over 3000 in its various abbeys and priories. But there is scarcely any of the greater active orders which does not count its members in America by thousands—the Sisters of Mercy and the two branches of the Notre-Dame Sisters (taken together) have some 5000 religious apiece—but space fails us to enumerate the institutes in detail. Two special reasons exist for the great growth of the active orders: the one being that owing to the absence of State aid in education, the Catholic elementary schools can only in the main be staffed by religious, whose modest

salary is as much as the parochial institutions can provide; the other is the exceptional generosity of the Americans in their contributions to such works of charity as hospitals, asylums, homes for the aged and for poor children has made possible the establishment of such works of Catholic charity on an unprecedented scale. The enumeration of all the nuns in the United States escapes us, but they must constitute quite a proportion of those of the whole world.¹

When, for example, we find that out of 20,000 non-enclosed Dominicanesses, nearly 10,000 are in the United States; when we see that one-third of the Benedictines and an absolute majority in the case of several more recent orders are in that country; when we call to mind that there are several orders of nuns of American origin, and scarcely existent outside the limits of the United States; when we note the ratio between clergy and nuns in those dioceses which give precise numbers, it seems justifiable to set down the total at not less than 100,000.

Great, likewise, is the part played by the nuns in Catholic work in Australia. There also most of the Catholic schools, at least in the towns, are exclusively staffed by them and by the religious teaching brothers, who though fewer in numbers do valuable work. The number of religious women in the Commonwealth is about 8500, and there are about 1000

¹ It seems from the data at our command that there cannot be much less than 100,000 nuns in the United States out of a total of perhaps 500,000 in the whole world.

teaching brothers. Especially welcome have been those devoted sisters who, like the Sisters of St Joseph (an order founded in Australia), have been contented to sacrifice much of the community life and the blessing of daily Mass to carry on the work of Catholic education in the bush.

What has been said of nuns in Australia applies with equal force to New Zealand, due allowance being made for the smaller proportion of Catholics and for the lesser general total. The number of religious women is not less than 1400 or 1500, and New Zealand has enriched the Church with an additional order in the Sisters of Our Lady of Compassion who, under their energetic foundress, Mother Aubert, have extended far and wide.

A great deal of what has been said concerning the flourishing state of the various orders of nuns in the United States applies to the Dominion of Canada as well. In fact, though there is less pressure for supplies of female religious for the schools, both because there is a measure of State aid allowing better salaries to be paid, and also because the Christian Brothers and other teaching orders of men take a proportionately larger share than in the States, still, on the other hand, Catholic institutions have had longer to develop than they have in the States, and beginning with the Augustines and Ursulines at Quebec and V. Mother Bourgeois with her congregation of Notre-Dame at Montreal, the growth of the religious life in Canada has been an affair which goes back two centuries into the past.

Thus whatever part of the Catholic Church in English-speaking lands we turn our attention to we shall find the life in religion cultivated on a large scale, and most of the leading institutes in a state of prosperity. The 15 per cent. of Catholics who live in these lands have far more than the same percentage of nuns to help them, whether by their works of active charity or by their prayers and bright example of virtue.

CHAPTER X

CATHOLIC EMANCIPATION.

THE attainment by Catholics of civil rights, placing them on a footing of equality with their fellow-countrymen has been a somewhat gradual process in England and in the colonial possessions depending on the mother country. It has taken place with slow evolution of constitutional change which may be considered as characteristic of British history. And it has been accomplished without much disturbance of the Anglican establishment as the recognized State religion. This speciality perhaps explains the few isolated exceptions which have been left untouched, in spite of the general status of full and complete freedom to discharge all functions, to use all privileges which others enjoy. Some of the attributions of the office of Lord Chancellor, and the rights of presentation to ecclesiastical benefices concern the Anglican Church in such a particular way that they may be almost brushed aside as negligible points in comparison with the general liberty accorded.

The first stage in Catholic emancipation was reached by the Catholic Relief Act which was passed in 1778. This Act was quite limited in scope, *yet* it *did* repeal the worst provisions of that part of the Penal Code which was con-

tained in the legislation of William III's reign, particularly in the year 1699. It made it applicable only to those who took a new Oath of Allegiance to the reigning Hanoverian Sovereign. However, there was nothing against conscience in this, and it was accepted. The enactment became law almost suddenly and without much opposition, but the Catholics had to pay the price afterwards in two ways. The first was the acceptance of the above-mentioned Oath of Allegiance, and the other was the outburst of religious bigotry in 1780 which is known as the "Gordon Riots."¹ The restrictions on their freedom which still remained after the passing of the Bill of 1778 soon urged the English Catholics to organize themselves with a view to obtain a fuller measure of concession. It was the laity rather than the clergy who were prominent in this agitation, which, after the formation of the Catholic Committee in 1782, carried on its activities with but small regard to the wishes and guidance of the vicars apostolic. Much difficulty was experienced in framing and gaining acceptance for an Oath of Allegiance which could be considered satisfactory from all sides. Still, in 1791 a more ample measure of relief was passed, which may be thought to have put an end to the Penal Code in the strict sense of the word. Registered Catholic chapels were to be permitted for Catholic worship, the professions were thrown open to Catholics, and many penalties to which they had hitherto been liable were abolished. However, in view of the fact that Parliament was still closed to them and

¹ See Canon Burton's *Life of Challoner*, II, pp. 181-214.

various other disabilities remained, even this Act could not be considered real emancipation or any final settlement of the question.¹

A period of confused agitation and divided councils now followed, and though many attempts were made to secure a complete grant of freedom, little was achieved until a new driving force came into play with the rise of Daniel O'Connell and the agitation in Ireland of which he was the leader. This put new life into the movement. Those who were making efforts in England were but a small minority—a handful: in Ireland there was question of dealing with a united nation. Consequently, the delay or refusal of redress presented the prospect of a much more formidable political crisis than the English laity could provoke, even if they were ready to drive matters to extremes. The prospect of civil war in Ireland was one from which even the boldest might quail. Such men as the Duke of Wellington and Sir Robert Peel pressed upon the unwilling George III the necessity of conceding the demands of Ireland. It was in consequence of this that in 1829 the so-called Catholic Emancipation Act was carried through the two Houses of Parliament and received the Royal assent. Parliament was now thrown open to them and Daniel O'Connell and the Earl of Surrey took their seats in the Commons and as many peers as chose to do so in the House of Lords. Moreover, nearly all further restrictions

¹ See Bishop Ward: *Dawn of the Catholic Revival*, I, 262-315; also Amherst: *History of Catholic Emancipation*, I, 186.

were removed so that the faithful were able to go about the business of civil life almost as untrammelled as anyone. Certain special restrictions were left behind such as those concerning marriage, the profession of the religious life and so forth. But, as they were not acted upon to the full extent, they affected the community so little that only a very moderate amount of energy was expended in endeavouring to secure their abolition. Hence there was ample reason for the impressive celebrations which have marked the centenary in 1929 of the passing of this measure. One or other limitation was removed separately: the Vice-Royalty of Ireland was thrown open in 1920, and the legality of bequests for Masses was established by the House of Lords in 1919 on appeal under the ruling of Lord Birkenhead as Lord Chancellor. Hence it was not until the Session of 1926 that a general Act, repealing the various obsolete but none the less vexatious laws against Catholics, was introduced into the Houses of Parliament. This Act, known as the Catholic Disabilities Bill, received the Royal assent in due course. There only remained the provisions indicated above to differentiate the faithful in any way from the mass of their fellow-countrymen.

It is perhaps a quite distinct question, yet it may be in place to mention here that the Royal Coronation Oath, which every English Sovereign has to take at his accession, long a subject of embarrassment even to the monarch himself on account of the declaration he was required to make as to the cherished beliefs of millions of

his subjects, was at length in 1911 altered, so as to eliminate these blasphemous pronouncements without in any way endangering the Protestant Succession.

These two things then, taken together, undoubtedly constitute a great advance in the position of the adherents of the Church, as compared with the galling state of inferiority under which they had lived ever since the Reformation. They are now emphatically free to practise their religion, to defend it, and to propagate it by all lawful means. These changes are a menace to none, but, on the contrary, they go far to consolidate and round off that tradition of religious liberty under the British Constitution which the former penal enactments made little more than an idle boast.

In Ireland the gradual progress of Catholics towards legal freedom followed the stages already described more or less *pari passu* with what was won in England. During the earlier periods there was more opportunity of living a Catholic life than in England, inasmuch as the majority of the people were of the Faith, and the clergy got some kind of legal recognition earlier than in England. The still subsisting titles of P.P. and C.C. go back to these pre-emancipation days. No other priests than the P.P. and the C.C. were then recognized by the civil authorities. It was the united determination of the Irish people to secure redress and religious freedom which formed the chief power which won the Act of 1829.

By the constitution of the Irish Free State in 1922, Protestants and Catholics were put on a

footing of absolute equality before the law. In fact, the new Irish Constitution seems to have been framed with some care on the basis of not being officially in favour of any one form of religion rather than another. The Protestant Episcopal Church was disestablished in 1869, and no attempt to endow or establish any religion has since been made. This seems to involve the omission of any form of prayers in the Legislature, and it is quite natural for a Catholic to regret this, while at the same time admitting the utility of disarming bigotry in advance by such a public exhibition of neutrality or impartiality.

The case of Canada stands on a somewhat different plane. Though taken from the control of the French Government in 1763, conditions of the cession were accepted at the time which acknowledged both the rights and the possessions of the Catholic Church as heretofore admitted. It is true that efforts were afterwards made by the party of Protestant ascendancy to override this. But, on the whole the Treaty has been kept, and in French or Lower Canada it may be safely asserted that the Church enjoys a position noways inferior, perhaps much superior, to what it would have had under the regime of France. There have been Catholic premiers, ministers of state and judges; the majority of the Provincial Legislature is Catholic and the Catholic schools indirectly enjoy the support of the State.

A not altogether dissimilar arrangement regulates the position of the Church in such colonies, taken over from France, as the

Mauritius and Malta, where every honour is shown to the representatives of ecclesiastical authority. The Archbishop at Malta enjoys most of the privileges of a noble, or even of a prince.

The history of the progressive development of our emancipation in the United States of America is more complex. There were penal laws and civil disabilities in all the colonies founded from England with the exception of Maryland, which was founded by English Catholic emigrants under George Calvert, Lord Baltimore, in 1634. The Quaker colony of William Penn or Pennsylvania was also begun with the principles of religious toleration for Catholics and in fact for all denominations. But after the Revolution of 1688 in England, not only the New England States such as Massachusetts and Rhode Island, but even Maryland and Pennsylvania embarked on a course of penal legislation against Catholics parallel to what was going on in the mother country. After the Declaration of Independence, when the New Constitution was drawn up, the following amendment was incorporated in it: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."¹ But what Congress did not do, the legislatures of the several states did, and in consequence of this and of the persistence of old laws, Catholics did not attain freedom everywhere for a long time after this. Only since 1806 could Catholics hold office in the State of New York; it was the same in

¹ Article ratified in 1791.

Massachusetts till 1821, and in Virginia until 1830. North Carolina only repealed in 1836 an enactment that to be elector or elected in that state it was necessary to swear to a belief in Protestantism. In all the states and territories which were once the possessions of France, Spain or Mexico—such as Louisiana, Texas, and California—the free exercise of the Catholic religion was guaranteed from the beginning by solemn treaty rights.

Whatever may be said of the differing social positions in the various States of the Union, we may say that to-day all are equal before the law. One uniform Christian, but undenominational, system prevails over the whole Republic. The Church has a fair field but no favour. Hence, whenever the scale is tilted against the children of the Church the force which does this is social rather than political. The majority is non-Catholic and the majority rules. On the other hand, the Catholic minority is so numerous and so highly respected, at least in many parts of the United States, that its influence is felt in social life and in politics. It is true that religious bigotry of a cruder and coarser type than any we are now accustomed to in England is still rife in many quarters. And though in many cities and even states where Catholics are relatively strong, it is possible, and by no means unknown, for a member of the Church to rise high in civil and municipal employment, even so as to attain the position of Governor of the State, as in New York, yet such is still the force of religious feeling or prejudice that no Catholic has hitherto reached the highest dignity of

President of the United States. Alfred Smith, after being Governor of New York, was put forward as a candidate for the Presidential Chair. He issued a moderate but straightforward pronouncement professing his religion boldly, but explaining how completely it harmonizes with full discharges of his duties as President, should he be elected. The coming elections will show how far the theoretical equality of Catholic and Protestant before the law will be vindicated in the choice of a public man in every other way worthy of the highest position in the Republic.¹

Having now traced the development of Catholicity with regard to the civil law in most of the places where the English language is the means of communication, the next thing is to examine how the theory and practice of the various constitutions which are grounded on that of England, affects favourably or unfavourably Catholic interests, as compared with what we have to look for in other lands.

It is not too much to say there is at least a fourfold link connecting these various regions together, although not all the four are to be found united in every case. There is a bond of language, of literature, of law, and of life.

As to the language, it is not universal of course in the widely separated dominions of the British Empire, nor yet in the United States of America, but it is at least the dominant tongue in all of them, and the means of inter-communication from one to another. As to

¹ Since the lines above were written the Presidential election has taken place, and every one is free to draw his own conclusions.

literature it follows the speech, and is a common treasure, to a great degree Catholic, both in authorship and *ῥθος*. The English Common Law, not the Roman, is the general foundation on which the legal system has been built up not only in the British Dominions but in America also. Lastly, there is some not easily defined accumulation of manner and customs in which they in the main agree, quite strong enough to be a bond of union, and to make them feel at home relatively, however far they may pass from one to another. It is unnecessary to ask the question whether the Church can live and flourish under these *sui generis* conditions. It is one of the marks of its universality that it can so exist under the most diverse circumstances. But what we may well demand is, whether such a constitution of things gives lesser or greater scope for the development of Catholic life than others do. And we think that the answer is that on the whole such a constitution gives greater rather than lesser opportunities than can be expected from other types of government, at least as they have *de facto* functioned in the world of the present day. The enlarged sphere of individual liberty, the excellent police protection against any opposing section inclined to persecute or interfere with another, the freedom to shape one's actions and one's career without hindrance from exaggerated supervision—these things give the Church a fair field and no favour; and this is all that she requires. She will accept the co-operation and the assistance of the State, whenever it is free from

domination and from intrusion into the ecclesiastical sphere ; and this co-operation the State is bound in theory to give. But the Church is not dependent on it. She can go her own way if she is let alone.

Hence it comes to pass that given a state of liberty, of peace, and of toleration, such for example as one finds in the great Republic of the West, she is able to prosper exceedingly. So it is also with the British Dominions. So also both in Great Britain and in Ireland. In theory the State should second the work of the Church as far as she can without exceeding her own legitimate sphere of action, but where in practice do we find a State that does so ? Better far, especially where religious beliefs are mixed and discordant, a State which is undenominational, and yet hold the balance fairly and gives no favour to any, but inflicts no injustice, than a meddling, bureaucratic, insolent government which claims to give support, but in reality hampers, harasses and binds in fetters.

If we now regard the other side of the medal, taking a glance at the position of Catholicity by way of contrast in the various liberal and socialistic constitutions under which most of the European countries have elected to live since the Revolutions of the nineteenth century, we find a state of things indefinitely worse than in any of the English-speaking countries. All these constitutions profess to guarantee liberty, but in practice miserably fail to reduce these professions into practice. Starting out, for the most part, with the principle of the separation of Church and State, they ought by this means

to have been able to safeguard themselves from the danger of collision between the two. But they also set out with another principle, namely, that of the supreme authority of each individual state, and this is the theory which, if carried out to the end, leads to trouble in the Church.

Both are supreme in their own sphere, but the sphere of the Church is the higher one. Hence, when it comes to the decision as to whether a certain matter is within the province of the Church, or within the competence of the State, it is the representative of the higher sphere which has the right to decide. Evident and easy matters do not lead to dispute, but there are other matters difficult or obscure, and it is in this region that trouble and coercion are sure to be applied. The State assumes authority over these matters on the border line, the rights of the Church are invaded, and persecution of one kind or another begins.

We may add to this that in some countries the executive government is in the hands of men who, though they stand strongly for the supremacy against church authority of the Nationalist State, yet take their orders, or if not orders at least counsels, from one or other of the Internationalist Societies such as the Communist or Socialist Unions or the Freemasons, which are hostile to the Church, and in fact rivals to its action. This may be very inconsistent on the part of these popular politicians, but it is nevertheless true.

Were there a Catholic State, frankly accepting its position, *vis-à-vis* with the Church, and doing all in its power to support and help its

work, on which so much depends for the State itself, that doubtless would be the best state of things. But when we are confronted with such modern states as have been spoken of in the last paragraph it is far better for the Church to be in the territories of a severely impartial or neutral government such as the British Empire. Far better, too, should it meet with such an organization as the Italian "Fascisti," which while exalting the nationalist idea to the very extreme point that reason will allow, yet seeing how incompatible this is with the influence of the international Socialists, Communists and Freemasons, will have no truck with them, but simply abolishes their affiliations at one stroke as far as it is able. Of the Church it has no similar fear, for it knows how the Church blesses and defends patriotism under her ægis, while herself professing to transcend all national bounds.

CHAPTER XI

CATHOLICS AND HISTORY

It is impossible to give any complete survey of the position and prospects of Catholicity amongst us without turning our attention likewise on the past. Catholicism is a living and energizing organism, but it is an historical religion as well, and to judge it in the present we must remember also what it has been in bygone ages. Hence, though this sketch is not properly with regard to what has been and is no more ; still the question of the future is deeply influenced by the past. What, then, do we find of light and guidance with regard to the Church if we unroll the records of history ?

It is evident that all the English-speaking lands do not stand on the same footing with regard to the importance of history. Some of them are newly discovered regions, at least comparatively speaking, civilized and developed long after the period of the Reformation. Such is Australia ; such is New Zealand ; and such to a very large extent is America also. But the three home kingdoms, England, Scotland, and Ireland can look back upon a long and varied history. They have been moulded into their present condition by series of events, dating from the Middle Ages, or even from days more distant still. Their reliable records are mainly Christian.

Hence, we shall find that the part played by the Catholic Church in all of them is a large, nay even a predominant, one. As nations they are all her children, and their civilization has been taught them by her, however forgetful and unsubmissive they have now become.

It is true that many writers of our own day, educated in a modern secular atmosphere, are led almost unconsciously to minimize this. And, on the surface, their estimate of values may pass muster. But the deeper we dig the more we find. For, while on the surface appear the political, the military and the economic aspect of things, the study of the more intimate and social side of the life of the past discovers how Christian faith and conduct were really the hidden springs from which these external things took their origin. Surely, if we desire to realize the past, we must endeavour to put ourselves in the place of the men of the past. If it is important, as some historians teach, to illustrate the narrative with pictures and drawings and monuments, not made after the ideas of the time in which we live, but according to the manner and even the limited range of the age we are telling of, as is done scrupulously in some history-books, is it not vital in a higher sense, to interpret what we find in the spirit of the age we are studying, and not of our own? Hence we find ourselves brought to face the great fact that religion, *i.e.*, the Catholic religion, formed the framework of the life of the Middle Ages, and even of antiquity to a degree that our modern secularized days find it hard to realize. Yet there is a Catholic tradition which

is still alive in England and Scotland, and still more in Ireland, and is responsible for many characteristics even of the institutions of the present day. And it has a true continuity with the mind of the ages now flown.

But what concerns us to insist upon in this place is that an anti-Catholic tradition has been planted, and has grown up, overshadowing the older one. And it has formed an entrance by violence. History had to be torn from its roots in the past, and interpreted anew, not as men had hitherto interpreted it by the beliefs and feeling of those who made it, but by a new method, fashioned so as to bring it into harmony with their new faith. History was now written with a view to justify the religious changes of the Reformation. Protestant writers started out with the definite purpose of glorifying the change in religion and of praising its authors. Everything that told in favour of these innovations was brought to the front, adverse facts were suppressed or twisted out of shape; Catholic leaders met with disapprobation or but faint praise.

So much was this the case that it is no exaggeration to say that the history of England, at least, needed rewriting. Moreover, the same is true in an equal degree of the sister kingdoms of Scotland and Ireland. To some extent this applies to every period of their history, but it applies with special force to that epoch when the old tradition was broken up, and the New Religion laboured to supplant the Old.

The result of this sustained effort to justify what had been done by describing those who were the chief actors in the drama as liberators,

heroes, saints, was that an entirely vitiated account of the story of the ages passed away became current and was widely accepted as the truth. This formed a very real obstacle in the path of the Church's progress, poisoning men's minds in advance and thus making them unwilling to listen to argument in support of Catholic claims.

It is thus to be accounted a great gain that the needed work of research and of rewriting history in accordance with the discoveries made, has been in great part accomplished as far as England is concerned, and this not by clerical or religious champions at all, but by professional searchers after the truth in records, who have then tried to set down without evasion or suppression the evidence these records furnish.

The process is, and must necessarily be, a very gradual one, especially when it has to make its way against a mass of pre-existing prejudice. Moreover, even Catholic readers, at any rate such as fail to make sufficient allowance for human infirmity, are apt at first to be scandalized by the facts which have come to light. But in spite of these things, the work has been in great part done as far as laying bare the authentic records of past public events goes. This is emphatically true, for example, of the reign of Henry VIII in England, through the labours of such patient investigators as Dr Brewer, Dr Gairdner, and now also in Ireland, by Father Ronan¹ and others who cannot all be named here. There is reason to hope that similar light is being gradually thrown upon

¹ M. V. Ronan: *The Reformation in Dublin* (1926).

the succeeding reigns, so that when the whole picture is before us, and can be studied by all, there will come to pass as immense revision of judgments upon the Reformation itself, and also on the actors who played the chief parts in carrying it out. The romantic fictions of Protestant writers composed under the influence of the anti-Catholic tradition, and unchecked by the authentic documents giving the real truth, will be cast to the winds. It is true there will appear the really great abuses of the period exposed in all their nakedness: but there will also be laid bare the low motives, the vicious character of the adventurers and selfish politicians who found their profit in rooting out not the abuses, but the system itself which the abuses disfigured, even as the Socialist would do in these days with the social system of the present.

We have said already that as far as the primary investigators are concerned, and the standard authorities go, the work is in great part finished. What is now needed is for this to filter through from the authorities and the records to the secondary writers, to the popular manual, the textbook, the compendium. In these regions prejudiced writing, mendacious calumny, and anti-Catholic bigotry are still rife in historical composition. It would be hard for anyone who has not made it his business to examine such works to believe what an amount of erroneous and calumnious writing with regard to Catholic affairs is still to be found in the school-books treating of history which are in use in the English scholastic world. Many of these books have been approved by the London and other

County Councils as the medium for teaching history to the children in the Council Schools. The children on their side are, of course, defenceless against the misrepresentations and erroneous statements which are put before them as part of their course and as matters of fact. Consequently, one of the most pressing works in history is to have such school-books either corrected, or where correction is impossible, then scrapped. A great amount of goodwill seems available to help on this work, if it is only industriously and perseveringly attacked.

The cause of Catholicity has on the whole everything to gain by such processes of revision and independent investigation in history. Just as Pope Leo XIII wisely threw open the Vatican Archives, and thus made possible the writing of such monumental historic works as Herr Pastor's *Lives of the Popes*, not to speak of the subsequent labours of other industrious students, so in England and Ireland, and for the matter of that in Scotland and America as well, with the immense mass of historical matter now at the disposal of investigators, it has become possible to reconstruct the times in which the Reformation took place. It is true that in Rome, in England and elsewhere many unedifying and even scandalous things are brought to light, for which the unworthy ministers of religion of the period must take the responsibility. But, on the other hand, at least for all serious students, there is an end of the laudation so lightly bestowed on the leaders of the work of destruction. Stripped of the rhetoric which has so long disguised their real character, they stand

forth for all future time as the selfish, sensual, avaricious and ignorant time-servers, who all but missed the spiritual inheritance of the people in the interests of a few grasping leaders.

There is need of still further research in the reign of Queen Elizabeth and her successors. But at any rate the beginnings have been made for a school of historians, who will call virtue virtue and vice vice, and will not apply a different standard according to the side on which the hero or the villain is to be found ; who will not for instance as J. R. Green does,¹ describe the bloody massacres by the Irish as barbarity, and then call Cromwell's far greater atrocities simply " stern work." No, but he will apply the same praise and blame all round. Call the same conduct by the same names whoever the agent is. From this will arise a rehabilitation of the Catholic Church in general, not a justification of all her members. This is how the revision process will do good in all the English-speaking countries.

In this way it is not extravagant to hope that the day is not far distant when the historical student in all these countries will be able to study from really reliable records the past relations of the Church to the countries of the British Commonwealth and of America, when the helpless little children will not have these relations presented to them in a gross caricature composed under the influence of anti-Catholic

¹ *History of the English People*, III, pp. 207-91, where the Puritan massacres are indeed acknowledged, but with obvious bias made to appear as a kind of righteous retribution.

bigotry from which so few of the popular historians of the days now drawing to an end have been free, when the facts will be set down as they happened unadulterated by sectarian comment. When this is the general rule there is every reason for confidence that sincere and loyal readers will thus imbibe quite a different view of what the Catholic Church has been to the life of their forefathers, towards whom in other respects than their Catholicity they look up in reverence.

It is only one step to draw from this the conclusion as to what that same Church can still be to all these vigorous nations in the future, if she is only given a fair field to teach, to guide and to bless, and on the other hand there is an honest willingness to learn from her experience.

CHAPTER XII

PERENNIAL PHILOSOPHY

ONE of the firmest supports which the Church is able to supply for the guidance of the modern world is provided by the possession of a sound and stable foundation for the whole of natural knowledge in what we may call the Principles of Perennial Philosophy. Of course, it would be idle to contend that this strong weapon or tool is at the present moment in a full state of readiness to accomplish the great work of studying and unifying knowledge of which it is in favourable circumstances capable. It has been neglected by the learned secular world, it has been contracted and specialized by its own clerical disciples. But it is still there to be taken up, expanded and applied as soon as its utility is recognized.

The question will at once arise in the mind of anyone who has been educated amid the thousand variations and multitudinous new beginnings brought forward by the thinkers of our days whether there is any perennial philosophy at all. However, tradition and common sense unite to affirm that there is, and it is to this never obsolete, never abandoned belief that the Church has given her blessing, and at least an indirect support. This treasury of great principles, common to antiquity in its noblest

thinkers, to the acute metaphysicians of the Middle Ages, and to the vast majority of Christian men of the present day who have studied these matters, is accepted by Catholicism as being on the human side the secure pedestal for her supernatural doctrine. It is, in fact, the scholastic system in its main essential lines, putting aside the accidental accretions and technicalities which it has gathered from the generations who have come and gone in its neighbourhood in the course of the centuries. These things may be dropped, but the great truths will hold as long as human nature and the world last.

What is really wanted is that the everlasting truths should be formulated and thus handed on in a manner harmonious with the mental outlook of the times. It is a similar work to what was done by Aristotle for the intellectual Greeks, and then formulated still more completely by the mediæval scholastics for the Christendom of their day, and capable of being put forward with far less strain or difficulty now to become the intellectual chart for the days that are to come.

But it must be granted that such an unmistakable and understandable formulation is needed, and so far has been only very partially provided. Can we then point to some of the things desirable with a view to provide the intellectual world with what it needs in this respect?

First of all, philosophy must come forth out of the seminary and the technicalities it has there contracted. The scholastic system is at

the present day almost a professional acquirement of the clergy, and is studied as such, and hence mainly in the Latin language. Mainly, too, it is considered with one eye ever fixed upon the requirements and the preparation of the professional theological course which is to follow it. But surely this is a most regrettable narrowing of its scope and meaning. Philosophy is a natural, not a supernatural or revealed science. It ought to be the supreme and co-ordinating power of all our knowledge on the natural plane.

That it should be studied by young clerics to some extent in Latin is perhaps unavoidable, and even desirable, if it is looked at from the point of view of its being the porch or entrance to clerical studies in particular. But is it not suicidal to act thus if we are to make it the crown of education in the natural order, not only for the clergy, but for every educated man? For if it is to be this in reality it must speak in the language of the time and of the country wherein it is to be cultivated. "Wisdom does not speak to her children only in Latin and Greek"; and it appears to the present writer that Philosophy (Scholastic and Perennial) has no chance of moulding the educated thought of the world in general, and that of the English-speaking world in particular, until it is completely and harmoniously given forth in that tongue in which that world thinks and speaks and writes.

Furthermore, it seems undeniable that there is scope for this unifying and co-ordinating work in our days. There is a sharp contrast between the harmony and the mutual assistance offered

by the leading exponents of the different branches of physical science to one another, and the contradiction and want of progress betrayed by the professors of mental and moral science as things now are. It is pretty obvious that the main cause of this is the subjective rather than objective character of the systems which modern writers champion. You cannot have agreement, unless there is some truth, objective and everlasting, which subsists ever the same, whatever the subjective view taken of it may be. Truth is objective, or it does not exist at all. Even consistency is only a negative test. On the other hand, the foremost men in investigation in the physical sciences do not begin by making a clean sweep of what their predecessors have taught, and then starting anew, but they build up on the foundations already laid. Hence in this region there is real progress. But much of the so-called philosophical thought of the present day does in reality what would be scorned as childish in any other sphere, and attempts to put aside all past philosophy, as if nothing worth while had been achieved, and then starts again from the elements. Hence the result is what might well have been foreseen: there is little progress, much waste of time, retrogression, confusion, endless opposition between one writer and another even on fundamental points.

It thus comes to pass that with all the current knowledge of countless branches of science, there is really no common inheritance accepted by our age of the really fundamental truths preserved for us systematically, and generally treated as such.

This works out into a vagueness, a flabbiness, a state of indecision which saps the intellectual grasp of students of our days. It is the day, indeed, of great information, but not of thoroughness and real education. Nor is it too much to say that one of the factors in producing this characteristic is the present state of philosophy. The same thing reaches out into religious questions as well. Very often, when there seems to be a quite unaccountable lack of understanding of the Catholic doctrines, and a consequent unreasoning denial of them on the part of non-Catholic writers, the real cause is not blindness to their appeal or the obstinacy of self-will, but the absence of that rational discipline which an acquaintance with the inheritance of scholastic philosophy and an acceptance of it would provide as *præambula fidei*. It is not that a man is dull or of bad will, but his philosophy is non-existent or erroneous. He is not really sound on fundamental truths. Examples of this, were it desirable to give names, would occur to almost anyone among writers on the whole favourable to many Catholic doctrines.

For these reasons it would appear that the holding of a sound body of philosophic truth as a common possession on the part of all educated men in English-speaking countries would be an immense advantage to the Church, removing a very real difficulty out of her path. Build on the achievements of the past, in this as in other matters, not indeed to stop dead where these come to an end, but to use them as a means to rise higher than their predecessors have been able to rise: using what they have won as a

treasure not to be hoarded, but to be put out at interest. If something of this kind could be substituted for the present chaos, subjective and hence never advancing beyond the individual, but gyrating in cycle fashion, the gain even in the natural order would be immeasurable. But beyond this, a better foundation would be laid, at least among the educated classes, for a rational, well-grounded, scientific acceptance of the teaching of the Catholic Church.

Only gradually are Catholic teachers and writers awakening to the needs and possibilities of the situation. Many have been hitherto quite content to go on treating scholastic philosophy as a technical prerogative of the clergy, and thereby ignoring any necessity to adapt it to the requirements of a greater world than their own. Those outside their own circle find it almost impossible to find common ground or common language to meet such men as these, while they, on their part, are quite incapable of dealing effectively with the thinkers and writers whose thoughts are couched in the English of the present. All honour, therefore, to those whose courage and enlightenment have prompted them to become the pioneers of a great movement for the direct diffusion of natural truth and the consequent indirect preparation for Catholic truth. In other words, all honour to the new scholastic movement properly understood. If not actually begun, yet deriving its chief driving force from the efforts of Cardinal Mercier and the band of eminent writers who gathered round him at Louvain, it has now permeated nearly all the regions of cultivated thought whether in

Europe and America, and bids fair to mould the outlook of a very large proportion of philosophical thinkers not only within the fold of Catholicism, but, though to a smaller extent, in that perplexed yet independent republic of thought which is found outside.

Much has already been accomplished. With regard to England the Jesuit Fathers have been in the forefront of the work. The Stonyhurst Manuals, begun many years ago as a venture, and ever since perseveringly carried on, being supplemented by valuable additions up to the actual present, were the first serious attempt to render the elements of scholastic teaching available in the vernacular.

Several of the volumes have won a high and honourable place even outside the ranks of the faithful: such as Maher's *Psychology* and Devas's *Political Economy*. In the meantime, F. Hill, F. Coppens and others essayed something similar in the United States, albeit on a smaller and more fragmentary plan. Furthermore, translations have been made by the Benedictine Fathers of some of the treatises of the Louvain professors.¹ In Ireland, though scholars were perhaps slower in realizing the importance of the enterprise, they have made ample amends since by the imposing series of volumes which we owe to Dr Coffey,² as well as by the work of Dr Cronin.³ The Cistercian *Manual of Philo-*

¹ e.g., *The Elementary Course of Philosophy* by Mercier, De Wulf, and De Nys.

² *History of Mediæval Philosophy*: "Scholasticism."

³ *The Science of Ethics. The Science of Logic. Epistemology.*

sophy, written by Father Hickey, shows traces of the same spirit, though he has hesitated to leave the Latin of the School. Finally, the Dominicans have nearly finished a complete translation into English of the two *Summas* of St Thomas. The very encouraging reception which this laborious work has met with at the hands of the educated laity shows how ready the English-speaking world of scholars is to read St Thomas as soon as he is made available to them in their own tongue. It was even so with Aristotle and his translation into Latin for the benefit of the mediæval doctors.

But it is equally true to say that much still remains to be done. We need compendiums for the use of the classes in colleges working at their normal course of philosophy under a class master. We need attractive and scientific monographs on single great philosophical problems. We need even more translations of the standard books of the most advanced new scholastics ; not only from the school of Louvain but from the German, from the French, from the Spanish and the Italian, and last but not least from the Latin of the present-day writers. These translations would need to be not merely bald renderings of the *ipsissima verba* of the originals, but idiomatic, current, vigorous versions into the speech of contemporary scientific men. In part a terminology has to be created, yet, very often there really exists an equivalent in English of the term to be translated, if only the translator has the patience and the width of knowledge of the English language to find it. Either or both of these requisites may be wanting.

It must be admitted that some of the plainest and most obvious English terms have become hopelessly ambiguous, but they are not peculiar in that. If one wished to turn the tables, there are plenty of similar ambiguities to be found in Latin, even scholastic Latin, and in other languages too. And even if to some extent a terminology has to be created, it is surely not beyond human power to do so. It has been done under still greater difficulties, and with infinitely greater barbarism for such departments as medicine, botany or electricity.¹ Similar work could be done for philosophy with far better hope of success.

A good deal of evidence as to the outlook of the times and the possibility of contact between the scholastic philosophy and the speculations of modern thinkers has been collected by Dr Zybura in his book *Present-day Thinkers and the New Scholasticism*,² which comprises the results of an extensive correspondence between the author and many of the professors in American and other universities. The replies of these eminent men, as well as the papers upon the subject of the book contributed by leading new scholastics in Europe, lead to a quite hopeful conclusion with respect to the future. There remains, of course, a considerable chasm to be bridged over. But the admission of limitation made on both sides, the excellent spirit of co-operation displayed by the majority of those who were invited to draw out their views,

¹ See Harper : *Metaphysics of the School*, I, Preface.

² J. S. Zybura, Ph.D. : *Present-day Thinkers and the New Scholasticism*. Herder, 1926.

are an excellent augury for the success of further efforts. Explanations, concessions, comparisons may remove much misunderstanding. And, in conclusion, it cannot be too strongly repeated that Catholicity has everything to gain from such mutual discussion and good understanding.

The progress made in the course of the last century in nearly every branch of physical science has led to a sort of intoxication in the public mind, which has been drugged into the belief that physical science is all science, and that there is no validity in any knowledge which cannot be brought under the experimental tests proper to physical phenomena. But an intelligent and trained Catholic can hardly share this delusion in any but a very superficial way. He has a philosophy at his command which transcends the data and phenomena of physical science. He has a certitude arising from this philosophy which far surpasses the certitude of physical science. Physical certitude is always hypothetical and limited, but the metaphysical certitude of philosophical science is not hypothetical, nor is it limited, but universal with regard to its own subject-matter. And this is to say nothing of another certitude higher and greater still—that of revealed religion, which is enjoyed by all those who frankly accept the Catholic Church's commission. It must appear to all such as being in the highest degree unscientific, and narrow to a degree, to attempt to judge of these higher things by physical knowledge. Physical science is science, indeed, *secundum quid*, and to a certain extent, but to intrude it into the higher regions of perfect

science, whether natural or supernatural is a proceeding than which nothing more unscientific can be conceived by those who realize the partiality, the imperfection and the relatively subordinate place which is all that by right belongs to the whole of what we call the physical sciences.

CHAPTER XIII

CATHOLICS AND LITERATURE

BEING what she is, the Catholic Church is able to adapt herself either to a lettered or an unlettered state of society. Still, seeing the large place which literature holds in the lives of those who lead and guide their fellow-men in the modern world, the relations between the church and literature become a matter of importance. Taking mankind in the mass, even in English-speaking lands, the proportion of life and interest and time and expense devoted to literary pursuits is small to a humiliating degree. This at any rate is true with regard to the direct devotion of the multitudes to letters. But indirectly, it is otherwise. Literature moves the people who move the world. This is how it comes to pass that literature is a great engine for the advance of the Kingdom of God, just as it may be made an obstacle or a counter-attraction to hinder its progress. Catholicity is so richly enshrined in the national literature that those who are members of the church to-day in those lands where English speech and literature form one of the strongest bonds of union are the heirs of a great deal that is highest and best in both the verse and the prose of the past. There is so much that is Catholic in Shakespeare that it has even been

thought by many that the matchless poet was himself a Catholic at least in heart. Then again, the Blessed Martyr, Thomas More, may not undeservedly be called the first man of genius to write English prose as we understand it. It is clearly a mere product of religious bigotry that in the popular manual or the literary encyclopædia his merits are belittled, and writers are preferred before him whose style and ability and wit are far inferior to his, and this for the all too patent reason that they have written on the Protestant side. But this is only the beginning of the stream. Chaucer is ours, and so is Dryden, and Pope, and Crashaw. Of course, these names are but a few amongst many either hostile or indifferent. But they represent a contributory stream of importance which still flows on. And in our own days those who can claim as fellow-believers Francis Thompson, Mrs Meynell, Aubrey de Vere, Faber, and Newman among the poets, may well acknowledge that their faith has been the inspiration and guiding power of much of the best poetry of the latest age.

With equal reason it may be urged that among prose writers also the Catholic tradition has never been completely broken. It is true that in the first age after the Reformation the literary abilities of the persecuted remnant were chiefly shown in the persistent controversy which they maintained against their more numerous Protestant rivals. It was in this way that the name of Campion, Parsons, Stapleton, and Sanders, to mention only a few, gained so wide a reputation. And all the time there

went on a notable production of ascetical writings, naturally known only to the faithful few, but still alive and salutary. Such were the writings of F. Augustine Baker, O.S.B., such the numerous and excellently-composed works of the Venerable John Gother.

Then, if we come down to somewhat later date, we find bishops like Walmesley and Challoner, secluded scholars like Dr Kirk and Dr George Oliver manfully handing down the torch of Catholic scholarship and literary activity. And all this was before the romantic revival of the early nineteenth century had reawakened interest in mediæval life, and exhibited Catholic Europe in a less invidious light than had been usual with the Protestant writers of the preceding period. This very romantic revival itself owed something of its charm to the Catholic Church of the Middle Ages. The great Sir Walter Scott fell under its spell, and though struggling sometimes unsuccessfully with the ignorance and prejudice of that previous period in which he had been born, it carried him so far that one of his most discriminating critics, Richard Holt Hutton, opines that had Scott lived through the religious controversies of our days, "it is not unlikely he would himself have become a Roman Catholic."¹

Before the impulse due to the Oxford Movement made itself felt Catholics had already produced several works of first-class value. Undoubtedly, the chief place amongst all these literary efforts is due to Dr Lingard's *History of England*. It certainly went far to inaugurate a new spirit in historical composition, and is not

¹ *English Men of Letters* : "Scott," p. 147.

likely ever to be superseded. It is true that Lingard wrote before the mass of material rendered available by the Rolls publications had come to hand. Yet the researches of Lingard among original sources were considerable, and even when, from lack of the sources since brought to light, he was left to probabilities and conjecture, he had so sound an historical sense and so sure an instinct for the truth, that often enough the publication of these sources has only served to establish more firmly the conclusions he drew from the information at his command. Moreover, he adhered to a degree of impartiality and moderation hitherto unknown, and even contrasts favourably with the impassioned language and hasty generalizations of later writers, better placed than he was for original research and extent of materials.

Lingard did not stand alone as the representative of Catholic literature. Nearest him in spirit, though not his equals in literary style or in width of historical outlook, come the learned antiquaries Dr Kirk (1760-1851) of Lichfield and Dr Rock (1799-1871); the former of whom by his *Faith of Catholics*, and the latter by his *Church of our Fathers* held up the standard of scholarship for their co-religionists. Nor must we forget Tierney and Oliver with their most useful labours in the same field.

But there were already before the public more eloquent precursors of the Oxford Movement: for example, in Kenelm Digby, especially in his *Broadstone of Honour* (1823) and in his *Mores Catholici* (1831-40). He drew out in these voluminous books an ideal of chivalrous conduct

and thought, embodying whatever he could find that was best in the Middle Ages, giving thus an inspiration to others to follow, perhaps on a more practical scale than he himself had done.

Then came that outpouring of religious zeal which men generally designate as the Oxford Movement, and it is impossible to know all the literary achievements of which it was the occasion and, indeed, the inspiring cause. English Literature owes to it the greater number of works of Cardinal Newman, assuredly one of the foremost prose writers who have used the language as the vehicle of their thoughts. It would, of course, be very untrue to assert that all the able and brilliant writing in the Tractarian Controversy was on the Catholic side. Yet, seeing the amount of ignorance and prejudice on the part of their opponents which the leaders of that movement had to contend with, the moderation and literary success of the writers on the Catholic side was indeed remarkable.

Moreover, after so many of the Oxford High Church writers had become Catholics there were among them several who devoted their talent to Catholic literature in a wider sense than that of the controversies with Anglicans. Foremost among these should be named T. W. Allies (1813-1902), whose great work on the *Formation of Christendom* has dealt with a lofty subject on such large and philosophical lines that it may be pronounced unique in its dignity and excellence. But, there are few circles of educated Catholics which have not included amongst their most useful members converts from Anglicanism and from dissent, who have

made contributions to the library of their brethren in the faith out of all proportion to their number. So it has been with the episcopate in the person of Cardinal Manning, Bishop Brownlow—and in Scotland, Bishop Hay. So it has been with the religious orders and such members as Father Morris, Father Bridgett, Father Harper, Father Coleridge, Father Faber, Dr Ryder, Dom John Chapman and Dom Bede Camm. So it has been with the secular clergy with such men as Canon Oakeley, Canon Burton, Monsignor Benson and others.

So it is also with the laity. We have only to mention well-known names as Dr W. G. Ward, his son Wilfrid Ward, Gilbert C. Chesterton, Dr Williamson, Professor Windle, Dr Mivart, and in America Dr J. J. Walsh. And it is evident that this short list is by no means exhaustive but merely the quotation of a few names almost at random.

Then we come to the valuable work done by the sons of converts such as Bishop Ward, Dr Fortescue, Father Bede Jarrett, Father Pope, to name only a few out of many.

But to leave the matter thus would be to present a very one-sided view of modern English Catholic literature. There is another constellation where shine the old ancestral Catholics equally well, whether they be of English or Irish descent. Archbishop Ullathorne holds a very honoured place, all the more that his writings are not so much the result of elaborate training in literary work as of the operation of his original and powerful mind. Another learned son of St Benedict, Bishop Hedley, was able to

clothe the plain and universal truths of Christianity in his series of discourses, in a chaste and polished style, that makes them appear almost like a gallery of artistic statuary.

If we turn to historical writing we have much to be proud of. The late Cardinal Gasquet for a long series of years used his powers both of research and of literary composition deliberately to unravel the Catholic past, especially with reference to the prejudiced and untrue pictures of it current in England. It is not too much to say that by his great work on the *Suppression of the Monasteries under Henry VIII*, reinforced by several later books, vindicating the character of mediæval churchmen and religious, he accomplished a great labour of reparation and profoundly modified all future treatment of similar themes. We have another doughty champion of Catholic history in Hilaire Belloc.

But beyond the ranks of those who have written for a Catholic public or on religious subjects one may claim that the children of the Church are well represented in the ranks of general literature as well. Among these the Catholicity of the individual writer is of course less obvious and very often, though not concealed, by no means widely known. Nevertheless, mix with the crowd of journalists employed by the periodical or daily press; talk with the reporters who chronicle the proceedings in Parliament, or in the Law Courts, or on the public platform; pass in review the names of the novelists, the scientific writers, the authors who devote their attention to travel, to fine art, to society, to antiquarian and historical re-

searches ; and in all these departments and in others also we shall gradually discover that Catholics are holding their own, and sometimes even more than this, and are able to bear witness, albeit quite indirectly, to the vitality of the one faith which unites them amidst every other conceivable difference.

It would be an exaggeration to contend that the whole influence of literature is thrown in on the Catholic side. Far from it. One of the most subtle powers which is at work in the contrary direction is provided by those writers who, sometimes from ignorance and sometimes from prejudice, and sometimes, alas, from the refusal to accept the guidance and the moral restraints imposed by the Church, as part of her divine commission, oppose her whether in her claim to teach men what to believe or in her other claim to be the supreme interpreter of what is Christian morality and what is not.

But what is here insisted upon is something less extensive, but yet not without its weight in appraising the present and future position of the Catholic religion among us. And it is this : Though English literature is not wholly Catholic, but partly Protestant, and partly thoroughly non-religious, there is a Catholic tradition in it, and a Catholic current of influence coming down indeed from distant times, but increasing to-day in volume and in excellence, and from it we are justified in forming hopeful auguries for still greater power for good and still greater artistic charm in the days that are to come.¹

¹ Cf. Shuster : *The Catholic Spirit in Modern English Literature*, especially the last chapter, p. 317 sqq.

CHAPTER XIV

CATHOLICS AND THE SOCIAL QUESTION

AMONG the burning problems of the present day it is likely that the first place in general interest is taken by what is generally called the Social Question. No period of the world's history ever studied this problem so anxiously. In fact, we may say that no previous epoch ever realized the need of a stable solution of it so acutely. Those who have been willing to dictate a solution have been only too numerous, but hitherto they have but strewn the path of humanity with ruins and blasted hopes—castles in the air which have been ghastly failures. This only shows more fully how liable to error is the unaided human intelligence; practically incapable of attaining to truth in so complex and concrete a matter as social life.

Here is then the point where the Catholic Church steps in. She is able to quote the social teaching of her Founder, as old as Christianity, and then by the wisdom given her to interpret that teaching, and apply it to the complicated relations of modern life. In theory perhaps the fabric of society ought to be able to hold together without her, but in practice it cannot alone secure its own stability.

And not only is she able thus to come to the rescue of society, but she has actually done so

again and again. By the pronouncements of her rulers—to mention one example, through the illuminating doctrine of Leo XIII on social matters, she has laid down principles which are a safe and humane guide for social duties, social legislation, and social co-operation. In this way claiming to be the organ of Divine Revealed Truth she supplements and assures the best conclusions of natural reason. Hastening slowly, careful to leave to individual decision whatsoever is undetermined or doubtful, she unflinchingly proclaims the principle of the Moral Law without either cringing before the arrogance of the mighty, or being swept away by the passionate strivings of the crowd.

Perhaps it would not be out of place to illustrate the meaning of this by a reference to the pronouncement of Cardinal Bourne at the moment of the General Strike in England which was attempted on occasion of the Coal Strike of 1926. The Catholic leader at that time laid down the general doctrine of Catholic theologians on a general strike in short and unmistakable language, but refrained from entering upon the technical and very complicated questions at issue between the coal-owners and miners. Whereas a body of non-Catholic ministers of religion took upon themselves to draw up a memorandum outlining in some detail a basis for settlement of the coal strike. This was intervention which was unsought and unappreciated, undertaken by those who had no expert knowledge of the difficulties, apparently no fixed ethical or economic principles to rest upon, and no support from the experience of the Church to guide

them. The result was to embarrass the Government, to expose their proposals to damaging criticism, and to lead to their contemptuous rejection by those concerned.

The truth is that Catholicism knows where it stands with regard to this, as with regard to any other matters which impinge upon the sacred deposit entrusted to it. The Church is able to discriminate between the invincible axioms of all Christian morality, and the accidental circumstances in which these have to be applied. Those latter are not, strictly speaking, her affair. Hence, when Christianity is invoked as an arbiter in the midst of strife and confusion, she is able when called upon to hold up an unfailing beacon light. Well would it be for the industrial world if it were at last to consult the teaching she is able to give. Well would it be for those who seek to guide public opinion on these matters if they would test their opinions, so often ill-grounded and crude, by the touchstone of their agreement or non-agreement with such authoritative, definite, and at the same time humane, documents as the Encyclicals of Leo XIII on Socialism, the Christian State, the Condition of Labour and the like. There would be no danger that in the pronouncements on any similar ones there would be found any rash descent into the technical and disputable details of industrial matters. What the world would gain would be the laying down of broad Christian principles of morality together with infinite patience in striving as far as possible to make them applicable to the concrete case. There would still

be ample room for the expert adviser, the specialist, the leader, the statesman. Yet all these would gain by the acknowledgment as fundamental of the truths which are in the Church's keeping, and can be brought forth for use as soon as contending parties are ready to listen and subordinate their passing interests to the voice of reason and the guidance of Christianity.

On the other hand, it would not be fair to think that nothing has been done by Catholic thinkers and theologians to draw out more in detail the Catholic view of the Social Question whose general principles were laid down in so masterly a fashion by Leo XIII. Not to speak of the preliminary work done by Frederic Ozanam in France and Bishop Ketteler in Germany; Cardinal Manning in England and Cardinal Gibbons in America strove their best in their respective countries to bring home to their countrymen the full meaning of the Pontiff's pronouncements.

Furthermore, Cardinal Bourne took occasion of the critical days at the end of the War to send forth a Pastoral on *Catholics and Social Reform*, while somewhat similar letters and declarations were made by the Irish Bishops collectively, by the American Hierarchy and by the Bishops of France and Germany. The American Jesuit, Father Husslein, also drew up in some detail a *Catholic Social Platform* in some sixty points grounded on the world-wide declarations of Leo XIII and his successors, which Cardinal Bourne declared himself able to accept as a basis for social action. Again,

Dr Ryan, of the Washington University, has gone into detail, albeit cautiously and without undue minuteness, in various works and pamphlets with the object of giving useful guidance to Catholic students. The work of Dr Cronin in Ireland and of C. S. Devas are still pertinent and useful so far as they touch the questions at issue. And an especially useful work has been done by Dr George O'Brien¹ in showing how the crisis has been in great part brought about through the confusion caused by the Reformation. Others, too many to mention, have also laboured in the same field.

A curious change is passing over the attitude of politicians towards social problems which points to a new distribution of parties. In nearly all the countries of Europe there has been dominant for a long period a force which is generally called by the term Liberalism. It had its philosophers, its propaganda and its organs, and led on or guided by these it was able to impose a system of economics, maxims of government and ideals of progress, not founded indeed on the intimate nature of things, but in general estimation largely justified by results. As an example, this economic liberalism carried Great Britain and the British Colonies far along the road of material well-being. But now this progress seems permanently at a standstill. Hence the nations, England not excepted, are inclined to question, as they did not formerly, the principles upon which this liberalism was built up. Political economy, for instance, which was for long treated as tacitly supreme in the

¹ See *Economic Effects of the Reformation*, 1923.

social sphere has been dethroned, and is in a fair way of being made to take its rightful place as merely co-ordinate on a level with other branches of social science, and in fact really subordinate to the science of general ethics. In consequence of this change, if henceforward judgment has to be passed whether any particular measure or axiom or line of conduct is to be approved or not, it is not only estimated whether it is in accord with economics considered independently, but also whether or not the case has arisen for the purely economic factors to be overridden by ethical arguments of a higher order. Anyone can see for himself that this is to limit the authority of economic theories to a very important extent.

Here again the Church is under no illusion. Her scheme of axioms and principles and rules of conduct reaches over the whole of life. She could never be coerced into the admission of the doctrine that the laws of political economy are all sufficient to guide the relations of men with one another, even in business. But, on the other hand, she has never denied the validity of those laws in their own sphere, while at the same time recognizing how that sphere is circumscribed and limited by considerations of higher moral value. This she can do with unfaltering confidence; first, because she has in a natural order a more consistent and all-embracing philosophy to depend upon; and secondly, all the more because she can always if she chooses test the ephemeral, the temporal, and the expedient by the data of that deposit

of faith which, better than any unaided natural theory, though in no way contradicting what is really proved, is the final judge and guide of mankind in society.

The present day is a period of exceptional unrest, especially in social matters. This is shown, not only as suggested above in the revision of long-accepted theories of Political Economy, Liberalism and Industrialism, but in something more fundamental still. The whole fabric of modern society has become encrusted with abuses, so injurious and widespread that many have been led to question the whole system upon which modern civilization is built up. But many of the institutions under which the nations live and do their work are inextricably bound up with the history of Christianity. The problem before Catholic reformers, therefore, comes to this : to disentangle the system from the abuses, to remove as far as possible the latter, and to reaffirm the former, purified from the evil accidents which human sin and weakness have made to accumulate around it. It is at least doubtful whether any other organization than the Catholic Church can accomplish this. For new theories have sprung up and spread like wildfire : Bolshevism, Communism, Nihilism, Socialism and the rest. These theories owe nothing to Christianity, and are either frankly hostile to it, or at least suspicious and critical. And so far they have proved themselves destructive rather than constructive. Their aim is not merely the removal of the abuses which disfigure the existing social system, but they aim at the subversion or destruction of that system,

abuses and all, with the avowed object of planting something better on its ruins.

It is now with society very much as it was with the religious world at the time of the Reformation. Christendom was then frightfully marred with widespread abuses on the part both of clergy and laity ; probably on as large a scale as the present abuses of capitalism, extortion and tyranny in the economic world. On all sides there was then as now a loud cry for reform, and repeated efforts to bring it about. But there were two schools of thought among these reformers : there were those who wished to set right the acknowledged and very great abuses, but to adhere to the religious system to which they cling, which would become all the stronger through their removal ; the other school of reformers, stirred like the former by the rampant abuses, could not like them distinguish between the enduring Church and the abuses that disfigured it ; they wanted to do away with system and abuses ; to change belief as well as practice ; to cast away the grand inheritance of the past ages. These latter were the Protestant reformers, while the former were reformers indeed but remained Catholics.

Is there not something of a parallel nature going on at present in the social world ? All lovers of human progress and happiness have to confess that the modern system of capitalism shelters great abuses, and that those abuses ought to be put right. But while there are those who desire to sweep away system and abuses together, and attempt an entirely new commencement, there are those who argue that

the institutions of modern civilization, which in the main have the sanction of the Christian law, are right and just essentially, but that they require to be cleared of their abuses with a strong hand. It appears that the distinction holds both for the days of the Reformation and for the epoch of to-day, and is, of course, of quite vital importance. The real hope for the future of the civilized world lies not in a revolution, nor in wholesale destruction, but in a counter-reformation of abuses such as went far to save Europe from the failures of Protestantism, and would have gone further still, if it had been allowed to pursue its course. Is there enlightenment enough and driving force in Parliamentary Government to accomplish this result? Time only can show, but meanwhile all those who are called upon to take any part in a work of reconstruction, such as is here suggested, would do well to study the teaching of Catholicism upon the problems with which they have to deal. They will find safe and sure guidance based upon experience, impartiality, and the light that comes down from above.

In order to assist in applying the principles of Catholicism to actual social conditions, various important organizations have been set on foot, both in England and in America. Prominent amongst these is the "Catholic Social Guild," which was established after discussions at the Catholic Truth Conference of 1909. The Encyclical of Leo XIII on the *Conditions of Labouring Men* was adopted as the Charter of the Guild, and a programme of activities was gradually filled in. Meetings were organized,

study clubs and lectures arranged, while books and pamphlets on social subjects were published as part of the work of the Guild. Foremost amongst these were Mgr. Parkinson's *Primer of Social Science*, Cardinal Bourne's letter on *The Nation's Crisis*, and a series of *Year-Books*. Other achievements of the Guild are the founding of the Catholic Worker's College at Oxford and the Summer Schools which have become annual events. Having to break what was somewhat unfamiliar ground for Catholics, the Guild met with some criticism and opposition at first, while its clear differentiation of its methods and principles from those of Socialism naturally provoked condemnation on the part of those who were under the influence of really Socialistic notions.

A still greater engine to promote the social work of the Catholic Church is provided by the American Society of the "Knights of Columbus."

This widely-extended institution was founded in 1882 in New Haven, Connecticut, and has since that time spread all over the United States until its membership is counted by hundreds of thousands and its expenditure reaches to many millions of dollars. Its purpose is to promote practical Catholicity among its members, to promote Catholic education and charitable work, and to furnish aid of a temporal nature to the members and their families. It has inaugurated extensive insurance schemes, it has founded a professorial chair at the Catholic University, it has founded valuable scholarships for secondary and university education. It has grappled with the problem of unemployment, it has taken

charge of an edition of the *Catholic Encyclopædia*, and during the War it conducted a crusade of help for the comfort and consolation of Catholic soldiers. It has been responsible for lectures on social and religious topics, it has established Catholic libraries, it has endeavoured with some measure of success to make Columbus Day (12th October) a general holiday. In fact, it is quite in the forefront of the works of the lay apostolate among Catholics.

Turning back from America to Great Britain we find a flourishing association committed to work more or less on the lines of the Knights of Columbus, in the "Catenian Association" founded in Manchester in 1908. But the primary aim of the Catenians is to foster social intercourse among its members, using this as a means for the furtherance of the Catholic cause in general. However, the Association takes a special interest in introducing Catholic youth to professional and commercial life. Moreover, it has also published a Catenian Edition of the *Catholic Encyclopædia*, and has provided considerable funds to meet difficulties under which the *Collegio Beda* at Rome was labouring.

Another Society which has shown great activity in advancing the social side of Catholicism, and thus indirectly contributing to the solution of the Social Question is that of the "Knights of St Columba." The name seems to suggest both a conscious imitation of the American Knights of Columbus, and even almost a play upon words between Columba and Columbus, and also a definite local origin, among the Catholics of Glasgow and the other

Scottish centres. But anyhow, the organization has now spread into almost every part of Great Britain, and is actively engaged in promoting the social interests of the faithful. It is strictly non-political, and hence hopes to unite those who, as far as party politics are concerned, would be found in opposite camps. Up to now this is quite a possible position for Catholics to be in, in Great Britain at least: legitimately divided into parties, and yet united for the social betterment of their fellow-men and "especially for those who are of the household of the Faith."

CHAPTER XV

CATHOLIC SCHOOLS

THE fixed determination, declared in words, and demonstrated at the price of great sacrifice, to keep control over the religious training of children born of her members is perhaps the most striking characteristic of the Catholic Church of our day. It is not that the claim has not already been made in theory, but that the transfer of so much of the control over secular education from the parents to the State has made it more necessary than ever to insist that religion at any rate should not be included in the transfer. In other words, the principle is consistently laid down that where the neglect of parental duty in temporal education forces the State to come in and replace the family, it is the Church and not the State which is the rightful trustee and inheritor of the religious side of the training. This is the origin of the battle for Catholic education.

How then has it fared in this conflict in those lands which use the English language as their educational medium? There has been a sort of parallel contest in most of the countries with which we are dealing. There are, of course, important differences to be noted as well. These shall be briefly stated as we proceed.

As to England, there have been Catholic

schools up and down the country for a period going back to the times of the Penal Laws. But it has to be remembered that up to the date of the passing of Mr Forster's School Act of 1870 the children were not obliged by law to go to any school at all, and *de facto* many went to none. There had been supervision of the existing schools to some extent by Government Inspectors, and there had been aid in money to a very limited amount, out of what we should now regard as the infinitesimally small sums then allotted to public education. But with the Act of 1870 elementary education became compulsory, and there were not schools for anything like all the Catholic children.

As soon as it was realized by the general body of the faithful, led by their bishops, that unless schools were provided large enough to accommodate all the children, these would be forced to attend the new schools set up under the control of the newly-constituted School Boards, which at first were of a strictly secular type, so that no religious instruction of any kind was given, they made every effort to meet the crisis. The Archbishop of Westminster, Cardinal Manning, at the head of the hierarchy, urged upon priests and people the vital importance of the work before them, and in the course of the years which followed very much was accomplished. To take the case of Westminster alone as an example, the number of children attending Catholic Elementary Schools, which in 1865 was 11,112 in average attendance, became 24,879 after thirty years in 1895, and 33,466 in 1915.

The approval of undenominational Bible lessons in the board schools, instead of lessening the difficulty for Catholics in attending board schools, did but increase it. And the financial strain on the Catholic body progressively mounted up also. The same may be said of the celebrated Cowper Temple clause when it came into operation. It gave that sort of fragmentary religious instruction which no son of the Church could accept, and though accepted by many dissenters, and even Church of England people, really accentuated the difference in principle between denominationalists and undenominationalists.

Meanwhile, as the work and the resources of the school boards increased, the financial strain on the Catholic body grew more grievous than before. The grants given by the Board of Education were inadequate either to pay decent salaries to the teachers or to keep the school buildings in a state of efficiency. The board schools could supplement out of the rates, others had no other permanent resources. It is true that as the requirements and the pressure grew, the grant also was increased by subsequent enactments, but in the last resort the Catholic schools remained equipped much worse, and with a staff far worse paid than the board schools. And all this time Catholics were, of course, paying their quota to the rates which enabled these board schools to surpass them in both these respects.

At last, by the Education Act passed under Mr Balfour in 1902, a new period of efficiency was inaugurated, though at the cost of weighty

sacrifice on the part of the faithful. By that Act all the elementary schools were placed under the control of the County Councils. With regard to the denominational schools, called Non-Provided Schools, the denomination was to provide the buildings, but in return for this the County Council was to furnish salaries and expenses of upkeep on the same scale as for their own provided schools.

It is only fair to say that on the part of the County Councils this arrangement has been on the whole fairly and honestly kept. Meanwhile, the Catholic body has striven might and main to keep pace with the growing needs by building new schools at their own expense. Nevertheless, the change which has come over the value of money, and in particular the abnormal increase in the cost of all building operations, has at last brought them practically to the end of their tether in this respect. Hence the need becomes more pressing each year for a revision of the agreement come to in 1902. It is frankly no longer possible to find the money out of private subscriptions, or the like, to build or renew schools for the whole Catholic population. It goes without saying that the schools cannot be surrendered. What then can be done to solve the very difficult problem?

One method of relief would be to give the County Councils the legal power to provide building grants, and for them then to act upon the power thus conferred. These two things are not quite the same, considering the possibility of local bigotry coming in. Several of these Councils have already intimated their willingness

to consider the question, but to argue from these cases to the whole country is no secure argument. Possibly, beginning with the most necessary cases, we should reach a solution gradually in this way.

Another plan which has been suggested is to lease the schools to the Councils at a rent, using the rent to pay interest on building costs, etc., but at the same time relinquishing to the Councils the right of appointment of teachers under their guarantee to appoint none but Catholics. An arrangement of this kind has been approved by law for the Schools in Scotland under the last Scottish Education Act, and seems to be working well. But few now believe that it would, if adopted, solve the problem for the schools in England.

Cardinal Bourne has outlined a novel, and at the same time equitable, plan for meeting the situation.¹ Starting from the fact that on account of the new values of money, etc., a quite changed situation has arisen, he goes on to draw the consequence that unless some new way is found for coping with the new circumstances the Non-Provided Schools are threatened with extinction, and are meanwhile under an intolerable burden. He then goes on to make the following suggestions for a remedy :—

“ I would begin with the child, not with the State, nor with the School. (1) Let every child, whose parents cannot otherwise adequately provide for its education, receive on its attaining school age, a scholarship tenable at any recog-

¹ Address at the Catholic Congress at Manchester in 1926.

nized elementary school in an area to be accurately defined for the purpose of such arrangement. (2) Let the value of such scholarship be based upon, and correspond to, the total cost per head of elementary education (including both capital and maintenance charges) in the defined area. (3) Let every parent be at full liberty to claim the use of this scholarship at any recognized school, of his own choice, in the defined area."

There would then be complete equality as far as denominational and undenominational education is concerned. Moreover, parental interest in education would be stimulated by the freedom of choice thus conceded. Moreover, there would thus be an encouragement given to variety and initiative in adapting schools to the real needs of the people.

Leaving this remarkable pronouncement to whatever future can be secured for it by the untrammelled fairness of the body of the nation, we must now pass on to compare at least summarily Catholic schools in other countries than England.

Attention has already been drawn to the fact that in Scotland the arrangement by which the Catholic Elementary Schools are leased or sold to the Local Authorities is already in operation.¹ It appears to be working well. It may be urged, indeed, that in Scotland the proportion of the population which is Catholic is far greater than in England, and this brings with it greater voting power, and gives a stronger safeguard

¹ Since the Scottish Education Act of 1918.

against bigotry. These means to keep off religious bigotry could not be used with the same force in England. But on the other hand, it is at least doubtful how far any local prejudice of this kind, if it exists, would be strong enough to spoil the arrangement, or to jeopardize the essentially Catholic character of the schools.

In Ireland the Free State Government seems to have the matter entirely in its own hands, for the people are overwhelmingly Catholic, and so are the teachers. It consequently appears to be comparatively easy to keep the Catholic character of the schools, and to make arrangements for their regulation and support which will be satisfactory to both Church and State. In Northern Ireland naturally enough there is greater difficulty for the minority. This has been clearly in danger of suffering some injustice, chiefly on account of the strongly hostile religious feeling of the Protestant majority. Yet, even here, signs are not wanting which point to the growth of a more reasonable frame of mind, and a willingness to provide education for the minority in accordance with the principles of their religion.

We have to admit in favour of the Canadian system of education, that although there is no question of a scholarship such as Cardinal Bourne suggests, the arrangements made, above all in French Canada, attain the result of general equality amongst the denominations though by no other means. In paying their school rates each ratepayer is allowed to indicate to which school his money is to be applied, and thus the Catholics get the sum total of the rates levied

on those of their own Faith, while the Protestants get the equivalent from their own co-religionists. The only discrimination, therefore, is the automatic one which follows this system, as against the religion whose members are poorer and pay less rates : this may in some places be the Catholic community. Efforts have been made to extend this, the Quebec, system to the whole Dominion of Canada, but hitherto with only partial success. Where there is a strong secularist majority their hostility leads them to resist the extension of this system ; and the result is that in some of the Provinces it cannot be applied.

If we now proceed to notice the position of the Catholic schools in the United States of America we find ourselves face to face with a far worse condition of things. The Americans in general are very proud of their elementary school system, and spend annually immense sums on its maintenance. All over the Union there are State schools, providing free education for all, and these are entirely supported out of the public resources. These schools are strictly undenominational. Therefore, Catholics and any others who are not satisfied with the education thus provided, have to maintain private schools out of their own resources. This is, of course, an immense burden, inasmuch as they have to contribute their full quota besides to the State schools which they do not use. The American Catholics have faced this double burden manfully, and have covered the land with a network of parochial schools. It could hardly be expected that they could induce the

whole body of their miscellaneous population to march step by step in this matter, and a large minority of the Catholics are making use of the State schools. In fact, in many backward localities, there is no Catholic schools to which to go. In all these cases every effort is made to impart catechetical instruction to the children outside the schools, on Sundays after Mass, or at some other suitable time. But where Catholic parochial schools exist, the inevitable result of not using them, and not contributing to their support, is a kind of ostracism of those who thus fall short and a falling away from having any lot or share in general Catholic affairs. It is a matter of common agreement that the most fertile source of loss of faith and of the lapse therefrom of ancestral Catholics into mere secularism and the neglect of all religion, comes from the American system of schools and the double burden thus imposed on the body of the faithful.¹

In Australia, in the early colonial days, State aid was given to all schools, including the Catholic ones, but this has now been everywhere withdrawn, and a system somewhat akin to the American is in force throughout the Continent. Yet the consequences have not been so serious as in the United States. In Australia the Catholics are relatively more numerous, and possibly also more prosperous on the whole. Moreover, they have the great advantage of being a homogeneous body, not only in religion, but also in race. The vast majority are descended

¹ The latest figures give a total of more than 2,000,000 children in the Catholic parochial schools.

from Irish emigrants, whereas in America they are drawn from nearly all the nations of Europe, differing in customs, language and in many other ways, which makes it doubly difficult to secure united action in such a matter as this. Consequently we find a very large proportion of the children provided with schools of their own faith. The latest returns available give the total at over 150,000 and it is likely that the returns are incomplete.

South Africa is much worse off in some respects, chiefly on account of the small percentage of Catholics. Then, of course, there are the complications introduced by the colour problems.

CHAPTER XVI

UNIVERSITY EDUCATION

LONG after the restrictions imposed by the Penal Code had passed away, it remained impossible for English Catholics to obtain a university education, at least in their native land. Tests of religious belief were still in full operation at both the national seats of learning, Oxford and Cambridge, and there were no others. The first opening which enabled them to gain, if not the advantages of residential university life, at least the power to win degrees, came through the establishment of London University in the years 1825-38. As at first constituted, this new institution was merely an examining body, and its degrees could be obtained without any tests of belief, or any religious examination whatever. When this was realized quite a number of Catholics availed themselves of the freedom thus accorded, and presented themselves for the examinations in the various faculties, above all in that of Arts. The tests of knowledge were of an unusually searching kind, the standard set being at a pitch of difficulty surpassing that of the older universities. And it is to the credit of the faithful of those days, both among the clergy and the laity, that the record they thus established was a very honourable one. More than once have they distanced all competitors

and appeared at the head of the Honours List.

On the other hand, London was not and is not now a university in the sense that Oxford and Cambridge are, nor yet in the same sense as the foreign Catholic universities, but remained for long a mere rigorous board of examiners, and nothing more. As Newman wrote : "A university is, according to the usual designation, an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill."¹ Hence the best that could be looked for was an impartial test by the skilled examiners of the London University of work done elsewhere, not any training imparted by that university itself. But for the moment it was all that could be available on account of the tests.

A new prospect was opened out in the year 1871 when the religious tests at Oxford and Cambridge were abolished. Henceforward, it became possible for Catholics to become members of either of them and, as far as the university authorities were concerned, to take their full part in the educational advantages there enjoyed. And Catholic laymen were not slow to appreciate the change thus inaugurated, and to send their sons to Oxford or to Cambridge accordingly. But though the tests were abolished, the spirit of both universities was still mainly non-Catholic ; and hence the question arose whether it was lawful to take part in an education which was not in any sense denominational. It raised the whole question of mixed education.

¹ "Idea of a University" : *Discourse* VI, pp. 144-45.

To this system, namely, Catholic and non-Catholics being trained together at the same educational centre, the authorities of the Church had always been steadily opposed in principle. It had been admitted that there were exceptional circumstances where such training was the only kind available, and where it was imperative for Catholics to obtain it, and then it had to be tolerated. Did these circumstances exist in England for the two national universities? Opinions differed upon this point.

The main body of the laity who were concerned, whose views were shared by Newman and some of the more intellectual of the clergy, considered that the necessity existed, and cast about for the best means to counteract the obvious dangers to Catholics of attending the lectures and living the ordinary life of non-Catholic institutions. But Cardinal Manning, then Archbishop of Westminster, and most of the English bishops, took the contrary view, and consequently an appeal was made to the Holy See to decide. The general view of the Holy See on mixed education, and the commanding position of Manning in influencing the discussion of the matter by Propaganda, prevailed. Rome did not, as some bishops wished, absolutely prohibit Catholics from going to the universities. But a Rescript from Propaganda was received in April 1865, discouraging their attendance there, and also directing the hierarchy to do the same.

The difficulty was what to substitute. Cardinal Manning determined to establish a Catholic university college, whose students were to be

sent up for degrees at London. This was commenced at Kensington in 1874, and an able staff of professors was collected. The number of students who came to lectures was extremely moderate, never quite reaching the total of fifty. Moreover, great mistakes were made; an unsuitable rector was appointed, the finances were allowed to get into a very bad condition, and after about four years, *i.e.*, in 1878, it became evident that the institution could go on no longer. The site was sold, and whatever remained of the funds used elsewhere.

This left the matter still unsolved, and after Manning was dead it was decided to reopen the question of Oxford and Cambridge at Rome. The initiative came from the new Archbishop Herbert Vaughan, and was much strengthened by a petition from a body of leading laymen which was signed almost at the same time. On the 4th of January 1895 the matter was raised at a meeting of the English bishops, when it was decided to ask Propaganda to withdraw the Rescript discountenancing the frequentation of the universities by Catholics. This was followed up by action at Rome itself, and the resolution of the bishops on the subject was approved by Leo XIII on the 2nd of April following. This was a reversal of policy, but one which was not made without full consideration. It was then stipulated that ample provision should be made for the spiritual necessities of the Catholic students, and safeguards devised against the dangers to their faith which they might encounter.

As practical steps to accomplish these ends three things were done :—

1. Catholic Chaplains were appointed both at Oxford and Cambridge.

2. Courses of Lectures on Christian Doctrine were to be delivered by chosen lecturers in both places.

3. A University Board was nominated, whose duty it would be to appoint Chaplains, to make arrangements for the courses of lectures and to provide the necessary funds for these things.

It remains to be said that, as far as our present experience goes, the new departure has met with an unqualified measure of success. None of the evil consequences feared so greatly have happened. The Catholic students who have increasingly attended the university have reflected credit on themselves and on their fellow-religionists. They have been met half-way by the university authorities, who have facilitated, as far as they were able, the setting up of Catholic houses of residence. Moreover, Catholics such as Lord Acton, the Baron Von Hugel, Mr Urquhart and Mr Zulueta have distinguished themselves on the teaching staff. There are probably not far short of 200 Catholics now in residence, and there seems likelihood of still further growth. Those who knew England and the state of education forty or fifty years ago will agree that there is scarcely any part of the country, or any of the national institutions, where the part played by Catholics has grown to the same extent as in Oxford and Cambridge with their matchless universities.

The change of attitude noted above as to life and facilities at London, Oxford, Cambridge and the other English more recent universities, has taken place almost as strongly in Scotland, where Catholics seem welcome at all the four national seats of learning. At St Andrews there was at one time an idea to bind the Catholic clerical education in Scotland still closer to the university. The late Marquis of Bute offered his assistance for this purpose, but the plan was deemed inexpedient by the Scottish hierarchy. At Aberdeen there has been ungrudging recognition of the claims of the Holy See to the gratitude of the establishment. This was especially shown on the occasion of the Fourth Centenary of the Foundation of the University by Papal Bull celebrated in the year 1895. At Glasgow, owing to the greater strength of Catholics in that city, there has been opportunity for their sharing in the curriculum of studies on a larger scale. Among the teaching staff have been found such Catholics as Professor Phillimore.

If we now glance at Ireland we can behold the inspiring spectacle of a Catholic nation struggling patiently, but with ultimate success, for the attainment of their educational rights in this matter. Trinity College, Dublin, founded as a university in 1591, and for many years the only one in the country, was for centuries a frankly Protestant institution. Even when Catholics were admitted to study within its walls they could only do so by the surrender of the above-mentioned principles on mixed education. And but a small minority made

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The difficulty was what to substitute. Cardinal Manning determined to establish a Catholic university college, whose students were to be

sent up for degrees at London. This was commenced at Kensington in 1874, and an able staff of professors was collected. The number of students who came to lectures was extremely moderate, never quite reaching the total of fifty. Moreover, great mistakes were made; an unsuitable rector was appointed, the finances were allowed to get into a very bad condition, and after about four years, *i.e.*, in 1878, it became evident that the institution could go on no longer. The site was sold, and whatever remained of the funds used elsewhere.

This left the matter still unsolved, and after Manning was dead it was decided to reopen the question of Oxford and Cambridge at Rome. The initiative came from the new Archbishop Herbert Vaughan, and was much strengthened by a petition from a body of leading laymen which was signed almost at the same time. On the 4th of January 1895 the matter was raised at a meeting of the English bishops, when it was decided to ask Propaganda to withdraw the Rescript discountenancing the frequentation of the universities by Catholics. This was followed up by action at Rome itself, and the resolution of the bishops on the subject was approved by Leo XIII on the 2nd of April following. This was a reversal of policy, but one which was not made without full consideration. It was then stipulated that ample provision should be made for the spiritual necessities of the Catholic students, and safeguards devised against the dangers to their faith which they might encounter.

As practical steps to accomplish these ends three things were done :—

1. Catholic Chaplains were appointed both at Oxford and Cambridge.

2. Courses of Lectures on Christian Doctrine were to be delivered by chosen lecturers in both places.

3. A University Board was nominated, whose duty it would be to appoint Chaplains, to make arrangements for the courses of lectures and to provide the necessary funds for these things.

It remains to be said that, as far as our present experience goes, the new departure has met with an unqualified measure of success. None of the evil consequences feared so greatly have happened. The Catholic students who have increasingly attended the university have reflected credit on themselves and on their fellow-religionists. They have been met halfway by the university authorities, who have facilitated, as far as they were able, the setting up of Catholic houses of residence. Moreover, Catholics such as Lord Acton, the Baron Von Hugel, Mr Urquhart and Mr Zulueta have distinguished themselves on the teaching staff. There are probably not far short of 200 Catholics now in residence, and there seems likelihood of still further growth. Those who knew England and the state of education forty or fifty years ago will agree that there is scarcely any part of the country, or any of the national institutions, where the part played by Catholics has grown to the same extent as in Oxford and Cambridge with their matchless universities.

The change of attitude noted above as to life and facilities at London, Oxford, Cambridge and the other English more recent universities, has taken place almost as strongly in Scotland, where Catholics seem welcome at all the four national seats of learning. At St Andrews there was at one time an idea to bind the Catholic clerical education in Scotland still closer to the university. The late Marquis of Bute offered his assistance for this purpose, but the plan was deemed inexpedient by the Scottish hierarchy. At Aberdeen there has been ungrudging recognition of the claims of the Holy See to the gratitude of the establishment. This was especially shown on the occasion of the Fourth Centenary of the Foundation of the University by Papal Bull celebrated in the year 1895. At Glasgow, owing to the greater strength of Catholics in that city, there has been opportunity for their sharing in the curriculum of studies on a larger scale. Among the teaching staff have been found such Catholics as Professor Phillimore.

If we now glance at Ireland we can behold the inspiring spectacle of a Catholic nation struggling patiently, but with ultimate success, for the attainment of their educational rights in this matter. Trinity College, Dublin, founded as a university in 1591, and for many years the only one in the country, was for centuries a frankly Protestant institution. Even when Catholics were admitted to study within its walls they could only do so by the surrender of the above-mentioned principles on mixed education. And but a small minority made

use of it. Its failure as a national institution led to the establishment of the undenominational Queen's Colleges in Cork, Belfast, and Galway in 1845, incorporated as the Queen's University in 1850; but still the Catholics were not satisfied, and these colleges were condemned by the bishops. It was a Catholic university that was wanted, and following on the resolution taken at the Synod of Thurles, an independent Catholic university was launched in 1854, with Dr Newman as Rector, without endowment from the State, and without any power to confer degrees. A brave struggle was kept up for many years, the people contributing generously, and much talent being enlisted in the cause. But the difficulties were great, the necessary government aid was not given, and moreover, Newman and the Irish Bishops did not see eye to eye. Newman seems to have dreamed of an international institution, whereas most of the bishops aimed at a national one.

The inequality remained unredressed. Various attempts were made to compromise with the demand for equal treatment. Gladstone introduced a Bill to legalize one such compromise in 1873. But the bishops thought the arrangements by no means satisfactory, and Gladstone was defeated.

In 1880 the Queen's University was abolished and in its place the Royal University of Ireland was set on foot, as an examining body, giving degrees to all comers who passed the requisite examinations, and leaving the existing colleges free to continue their actual organization. But here again no help was given, and more required

to be done. After an unsuccessful attempt to legislate under the guidance of Viscount Bryce, at length in 1908 by the united efforts of Mr Birrell, the chief Secretary, and of the leading Catholic authorities, the National University of Ireland was established with a modest endowment, while Trinity College and the Belfast College were formed into universities for Anglicans and Presbyterians respectively.

No part of the endowment of the National University was to be used for religious teaching, but since that time the Irish Free State has come into existence, and hence education in all its grades falls within its jurisdiction. The National University embraces several constituent colleges : University College, Dublin, Cork and Galway ; Clonliffe and other Seminaries are also affiliated to this central body.

The subject of university education in the United States of America is such a vast one that nothing can be attempted here beyond the slightest sketch. Though naturally the influence of the Protestant denominations was paramount in the establishment of Harvard, Yale and some earlier institutions, State control was responsible for many later foundations, and it is a notable fact that private munificence has been exercised on such a generous scale that many universities owe their existence to the princely gifts of wealthy benefactors, and bear their name.

It must be conceded that the word university is used so loosely in America, and the power of giving degrees is conceded so freely, that it is hard to know what is a university and what is not among collegiate institutions. Catholics

have many so-called universities, though most of them, however, flourishing, should rather be designated as large colleges. In some cases there is more than one Catholic university in the same city. Some of these local seats of learning, such as Georgetown and St Louis conducted by the Jesuits, and Notre-Dame University under the Fathers of the Holy Cross, are on a large scale and accomplish much valuable work.

An exception to the generally local and collegiate character of these Catholic institutions is provided by the Catholic University of America founded at Washington with a Charter from Leo XIII in 1887. Here we have a true university in the European sense, with numerous colleges aggregated to it, and yet with a central organization distinct from theirs. The highest talent has been secured, not only from the various States of the Union, but from the Old World as well to staff the Washington institution adequately—the professors number as many as 86, while the students have increased to a total of over 1800—and the generosity of benefactors has provided a group of sumptuous buildings to house the classes at their work and the faculties engaged in teaching. There are now about 15 colleges, 177 high schools, and 46 novitiates affiliated to this truly national institution.

In Canada the same difficulty of distinguishing between colleges and universities exists as in the States, but, speaking broadly, the Catholics have two real Universities, Laval, comprising colleges at Quebec and Montreal, and Ottawa University founded in 1889 which aims at taking a some-

what similar place in the Dominion to that of Washington in the United States. It has 843 students under a staff of 62 professors.

In Australia each of the four States has its own university, and in Sydney and Melbourne there are Catholic colleges aggregated to the universities of the respective States. But, hitherto, no separate Catholic university has been practicable. In New Zealand, and in the Union of South Africa, education is not yet sufficiently developed to allow of the foundation of a university for Catholics alone.

CHAPTER XVII

CATHOLIC SOCIETIES

THE vigorous growth of almost innumerable societies all pledged to advance one or other point of Catholic interest can hardly be interpreted in any other way than as a sign of life and health. Whether we turn to the case of England or consider other regions of the English-speaking world, we find everywhere a multitude of such organizations sufficient to make the view almost bewildering. It would be impossible to discuss them all, or even to mention every one of them in this sketch without making it into a mere hand-book of such societies. All that is here possible is to select a few of the more important ones as illustrators distinguishing by the breadth of their aim or the extent of their influence.

1. *C.T.S.*—Perhaps it will be best to commence with the Catholic Truth Society. It owed its first inception to the initiative of Bishop Herbert Vaughan at Salford in 1872. After a period of considerable local activity it declined and almost became extinct. A second and more lasting effort was made by the zealous layman James Britten in London in 1884 with the assistance of a staff of devoted helpers. Since that time there has been no going back.

The main object of the society, namely, the spread of Catholic truth by the agency of the printing press in tracts, pamphlets and booklets, controversial, historical and doctrinal, with a certain amount of devotional literature added to the other kinds, has advanced year by year, until it has taken on very large proportions. Many of the publications have attained a circulation which runs into at least hundreds of thousands, while the collective output is to be counted by millions. Since its establishment the society has rendered incalculable service to the cause of the Church in dispelling ignorance of her teaching, in counteracting prejudice, in refuting calumnies which the remains of ancient bigotry still allows to cling to the minds of our fellow-countrymen. There is scarcely a matter of any moment touching the life of Catholics or any subject of controversy with the world outside, but there is now to be had a short and usually very able presentment of the case for Catholicism, whose publication is due to the zeal and judgment of the Catholic Truth Society. It is equally true to say that there is scarcely a writer of any standing amongst contemporary authors in the fold, whose pen has not been enlisted that the best possible treatment may be secured of the point about which it seems opportune to offer instruction. There seems prospect of a still further extension of the society's activities through the new *Forward Movement*, which aims at increasing largely the number of members, and as a consequence the amount of the output as well. Nothing but good can come of an expansion of this kind.

2. *Catholic Conferences and Congress.*—The annual Catholic Conference held now in one and now in another of the chief centres of population is an event which owes its origin to the Truth Society. The earliest ones, which became annual from the year 1893, were entirely organized by the C.T.S., and were soon found to provide invaluable opportunities for the discussion of matters of general religious interest. At these meetings, held as they have been in some hall or suite of assembly rooms able to accommodate a large audience, invaluable papers have been read by representative leaders, and following thereon an interchange of views amongst those whose opinions are most worthy to command attention have led to the diffusion of much light on the various problems of the day. At last it has become customary for the Archbishop of Westminster to seize the occasion of a gathering of the faithful not easily rivalled in the course of the year to deliver an annual address or pronouncement on some outstanding subject of interest to all those who look up to him as their guide in public matters affecting the Church in England. Lastly, these conferences have paved the way, under the inspiration of Cardinal Bourne, for periodical *Catholic Congresses*, more general than the Conferences of the Catholic Truth Society, and no longer under their special control, where all Catholic interests could find a voice and all organization find a place, all being gathered for the purpose of amicable and fruitful discussion on their position and prospects. Partly through the World War and partly from other causes these

congresses have not been held every year. But one met at Leeds in 1910 followed in turn by others at Newcastle, Norwich, Plymouth, Cardiff, Liverpool, Birmingham, Manchester, and Westminster. The results seem to be beneficial to the cause of the progress of Catholicity.

3. *The Catholic Evidence Guild*.—This society has various activities which are closely akin to the Truth Society, inasmuch as its aims are really identical, namely, the diffusion of Catholic teaching, the refutation of calumnies, and the removal of the ignorance which is still so rife among the masses of the population. The difference is that whereas the C.T.S. strives to further these purposes by means of the printing press and the written word, the Evidence Guild relies on the efficacy of “viva voce” speech. Hence it has its lecturers prepared to mount the platform, to stand in the marketplace, or even at the street corner or in the public park, in order to impart instruction to all those who are willing to listen. For a large class of our countrymen this appeals more than the book or tract, however simple and direct these may be. To hear the plain truth from the lips of a fellow-layman about matters concerning which they are often in profound ignorance, without the trouble or expense of buying a book to study it in, is attractive to the receptive minds of those who are free from wilful prejudice. Only, of course, great demands are made upon the lecturer. Above all, he must know thoroughly what he is talking about. There can be no greater mistake than for an

ill-instructed or ill-prepared speaker to undertake the handling of topics which he has not himself properly mastered—however zealous and ready he may be. There is great fear lest such a one may do more harm than good. Moreover, the lecturer must have a voice which is audible and intelligible in the open air. He needs, beyond this, no ordinary amount of courage and firm command of his temper. Among the audience he is sure to come across some who are there rather to scoff than to gain information, so that it is no unusual temptation for him, finding himself in the presence of unfair and captious interruption, to become angry and bitter. But in this way he will accomplish little. He must wait, make allowance for prejudice and roughness, and then he may gain a hearing. In truth, putting aside the imperfections of the individual lectures there is solid evidence that countless misconceptions have been removed, the first advance made for further inquiry and much solid instruction imparted through the devoted labours of the staff of the Catholic Evidence Guild.

4. But no Catholic who realizes the universality of the Church can be satisfied with propaganda which is merely concerned with the homeland. There must be foreign missions as well. Naturally, where there is still a struggle for life at home, little can be done outside. In fact, the whole life both of the clergy and of the laity in the otherwise peaceful home country may be likened to that in heathen lands. But, now that so many of the difficulties have been

swept away, and the faithful enjoy the full rights of citizens alongside of their fellow-countrymen, the duty of thinking of those who are outside of both fold and empire becomes imperative. What part then in foreign missionary enterprise is taken by the English Catholics of to-day?

The first thing to encourage us is that they are beginning to do more in the collection of alms for foreign missions. The chief agency is the Association for the Propagation of the Faith. Owing its origin to the piety of the faithful at Lyons in 1822 its centre has now been fixed in Rome, and its headquarters is thus identical with the place which has ever been the chief centre which the ages have seen of foreign missions. So far, it must be admitted that to contribute some £10,000 a year out of a total of £600,000 seems a modest enough share, but there are signs of its multiplying still more in the near future. For many years France was by far the greatest contributor to the funds of the association. But another English-speaking land, namely, the United States of America, has now come to the front, and transmits generous sums to the Association.¹ Even the contribution from England is, of course, far beyond the numerical proportion of Catholics, but whether an equally favourable judgment can be passed upon it if means rather than numbers become the standard is much more open to question. Furthermore, there seems to exist a more pressing obligation upon British and American Catholics in this matter,

¹ The alms from a single parish in the U.S.A. may reach to as much as £1000 a year.

especially on the former on account of the vast multitudes of heathens who are subjects of the British Empire. Anyhow, there seems a founded hope, and duty reinforces this expectation, that in future the pecuniary help given will be on a much larger scale.

It is true instinct which assures us that it is men rather than money that are needed to convert the heathen world to Christianity. England has her Foreign Missionary College at Mill Hill near London, the headquarters of the missionaries of St Joseph founded by Cardinal Vaughan before his episcopate. Beginning with a modest commencement in 1866, the society has prospered, and has missionaries now at work to the number of nearly 300 in Uganda, Borneo, Japan, the Philippines, and India. Mill Hill, with its preparatory colleges at Freshfield and Burn Hall, Durham, is conducted by about thirty Fathers. Ireland had long before its College at All-Hallows, Dublin, founded in 1842 and providing clergy for the English-speaking world in England, America and the colonies as well as pagan lands. The Americans have their native Missionary College at Maryknolls on the Hudson, New York, founded in 1911. A preparatory college, the Vénard, has also been founded in Pennsylvania, and there are also Missionary Sisters aiding in the work. It must not be forgotten that in addition to such means of training as the above-mentioned colleges provide, the different religious orders are all expected to provide their quota for foreign missions, and the task of training their members for such work is left in their

own hands. But besides this, one characteristic of the Church in our days has been the foundation of institutes devoted chiefly or exclusively to such missions. It is understood, *per contra*, that there has been no falling off or slackening on the part of the older orders in furnishing their proportion. Most of these modern foreign missionary institutes have somewhat recently found a footing in England or Ireland or in both. The African Missions of Lyons have for many years had an establishment at Cork, and have made a more recent foundation at Ore Place, Hastings. The White Fathers of Cardinal Lavigerie are at Bishop's Waltham, Hampshire, and the Foreign Missions of Paris are at Isleworth. The Holy Ghost Fathers have two fine colleges in Ireland at Rockwell and Blackrock, and have recently come to Lancashire at Grange-over-Sands. The Salesians have made an almost phenomenal increase in recent years and much of their work is in the foreign mission field. The Jesuits, Dominicans, Franciscans and Carmelites are still conspicuous for the large proportion of their subjects who are employed in missions to the heathen. The Maynooth Mission to China has already been developed to an encouraging extent, and gives good promise of future increase.

We have said above that men even more than money are necessary to convert the world. Still, under God, these men require to be organized into societies. Otherwise, there will be a regrettable waste of power in the overlapping of individual exertions. Consequently, when we see these Catholic societies springing

up on all sides to help on by various means the Catholic apostolate, and when we realize that owing to the central control and the principle of authority which are essential to the Church, there is less danger than elsewhere either of overlapping, or of one society working against another, we are filled with hope. We register our firm conviction that in great part through such societies, always admitting the overruling influence of Divine government, the cause of the Church is destined to advance to new triumphs in the years that are yet to come.

CHAPTER XVIII

THE CATHOLIC PRESS

THE influence of the printing press upon modern social and national life is so mighty that this has sometimes been called the Fifth Estate of the Realm. It is, therefore, a matter of moment to inquire how Catholics stand in comparison with their neighbours in the countries under review with respect to this great engine of publicity and progress.

Before descending to detail it seems best to stress the vital point in regard to the press in general and to the daily newspapers in a quite special degree. It is this. These powerful voices and controllers of public opinion, both in England and America have been thoroughly commercialized. By this is meant that they are under the control of vast financial interests, whether individual or corporate, and thus their journalist staff are powerless to write in them independently of the dictation of the wealthy proprietors who own the respective papers. Now, it must be confessed that Catholics have very little influence over the working of these colossal financial organizations, and suffer accordingly. What does not suit the views of the controlling voices, though important to Catholics, is apt to be ignored, suppressed or misrepresented. No wonder that these disadvantages should have

repeatedly thrust forward the question whether Catholics ought not to provide a daily press for themselves, under their own control, and therefore free to publish news and offer comment thereon without the blighting influence of outside dictation as to the suppression or adulteration of inconvenient items. But as far as England is concerned the immediate prospect is not hopeful. In connection with the difficulties involved, it has to be borne in mind that the support of a paper on a large scale depends in overwhelming measure on the number and value of the advertisements. And these in their turn must depend on the circulation. Consequently, a paper which cannot secure a circulation large enough to make it a lucrative advertising medium cannot survive, except at the cost of a ruinous subsidy. It has been said by those well qualified to speak that at least one-half of the revenue of a great newspaper will be derived from advertisements ; surely enough to show what a part is played by these towards meeting the cost of the daily journalism of the time. But the Catholic body is only a small fraction of the general English public, and the very best that could be hoped for would be a circulation in proportion to that fraction. What chance then would there be for lucrative advertisements ? What chance, further, of permanently maintaining a high-class Catholic daily paper even at a large financial sacrifice ?

Besides, the question is involved in another, namely, the existence of a separate Catholic political party. Such parties have functioned in the past with considerable success in more

than one of the countries of continental Europe. No doubt the impetus to their establishment and organization was in part provided by the previous existence of other political parties, whose programme was avowedly anti-religious, or as they prefer to phrase it, anti-clerical. But nothing of that kind has hitherto shown itself in England or in America. In both countries there are doubtless influences behind the scenes, whose power makes itself felt in the action and sometimes in the inaction of the great political parties, and thereby indirectly acts against the interests of the Church.

But speaking in general, none of the political parties either in England or America is definitely anti-Catholic. Consequently, it is acknowledged to be a quite legitimate thing for members of the household of the faith to belong to any one of them: it being always understood that if, through the pressure of any section unfavourable to Catholics, the party should on one or other occasion embark on some policy adverse to religious interests, the Catholic politician must subordinate his party loyalty to that which he owes to his faith. Hence it does happen, as a matter of fact, that Catholics are found equally among all the three great parties in England, and on both Republican and Democrat platforms in the United States. Seeing that this is so, and seeing also from what various ranks and classes their flocks are drawn, we are told on the highest episcopal authority that the formation of a separate Catholic party is inexpedient, and the formulation of a general Catholic political programme almost impossible.

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To return then to the daily press, it would seem that our best chance is to be found in endeavouring to exert influence on the great daily papers already in existence by every legitimate means. It may be true that our numbers do not warrant a daily paper of our own, but they do warrant respectful attention on the part of the organs of public opinion, which are to a great extent competitive in their appeal. Much good, as experience shows, may be done by vigilance in this matter to secure fair play and the due publication of religious news.

What has been said more particularly about the press in England would seem to apply in a great measure to America, Canada, and Australia, and with some modification to Ireland as well. In the last-named country Catholic interests, of course, predominate, and in consequence the amount of pressure of opinion which can be brought to bear on the daily press is such that the tone in religious matters can hardly fail to be a Catholic one. It may also be said in modification of what has been stated in general that the hitherto somewhat undeveloped sectional activities of the Germans in the United States and the French Canadians have made it possible for them to maintain a Press in their own language to further their own special interests, and those of the Church to which they belong.

The reasons which combine to make a daily Catholic newspaper unpractical do not apply to the same extent to the weekly papers, and hence we find in most of the countries under review such a press both vigorous and growing in power. To speak of England, the first place

is held in general reputation by the *Tablet*, founded by Frederic Lucas in 1840, and thus enjoying an existence of nearly a century, though not free from vicissitudes. It has been at different stages swayed now by Liberal, and now by Conservative politics. It now professes to judge both of men and measures solely with reference to the effect of their operation on Catholicism. The same may be said of the present programme of the *Universe*, though it was for long years under John Lane the organ of the London Irish. It is steadily growing both in circulation and in the enlarged extent of the information, both local and general, which it provides. The *Catholic Times* has not in the past so vigorously excluded party politics, and even lapsed for a time into the anomaly of general hostility to all English parties, becoming in fact the organ of Nationalist Irish Catholics in Liverpool and other centres. This went so far at one time that it acquired a positively anti-national tone in the English sense of the word, and thus fell into disfavour. Recently, however, a new start has been made and every sign seems to point to a vigorous life of usefulness to the Catholic body. The *Catholic Observer* provides an abundance of local information on religious matters for the teeming population of Glasgow and other Scottish centres. The *Irish Catholic*, always excellent in tone, and edifying for a religious people, perseveres in its task of appearing as an exclusively religious paper for the faithful in Ireland, and the hierarchy in Ireland have recently founded a thoroughly Catholic weekly, the *Catholic*

Standard. If we now pass on to consider the periodical press appearing at longer intervals than once a week we find ourselves still better represented. During a long existence of sixty-four years the Jesuit Fathers have kept the *Month* at a high level both of literary excellence and variety of subjects. The Dominicans have their *Blackfriars* in England and their *Rosary Magazine* in Ireland. The Franciscans have their Third Order magazines, the Benedictines have their college magazines, the *Downside Review*, the *Ampleforth Journal*, etc. In fact nearly every order, nay every society, has its monthly organ to advance the interests committed to its care.

The *Dublin Review*, founded by Cardinal Wiseman and Daniel O'Connell in 1836, has during more than ninety years of an honoured existence as a quarterly been the medium of publication of an immense number of articles, many of them of first rank by the ablest Catholic writers, clergy and laity, some of which have since been formed into standard works for the benefit of their co-religionists. It is possible that the loving care of their disciples may mould other series, such as the articles written by the late Bishop Hedley, into books of permanent value.

It is to be regretted that the clergy in England have no distinctly professional or theological review of their own, but are forced to depend on their neighbours for the assistance afforded by such publication. The Irish clergy are better off with their monthly *Irish Ecclesiastical Record*. This, like the *Dublin*, has been

the medium in which several contributions of value afterwards separately printed have first seen the light. *Studies* is a high-class quarterly, not solely clerical, but wherein the national tone predominates to an extent which we do not find to the same extent, either in the *Dublin*, or in similar American periodicals.

It is quite impossible to mention the very numerous periodicals which appear in one way or another in the United States in connection with the work of the Church. Prominent amongst them are the *American Catholic Quarterly* and the *Ecclesiastical Review*, both of these maintain a high standard of excellence. The latter is especially popular even among the clergy in Great Britain and Ireland. The Paulist Fathers provide for a large audience every month in the *Catholic World*. A very excellent weekly review is in the hands of the Jesuit Fathers and is called *America*. It holds a somewhat similar place to that of the *Tablet* in England.

It must not be inferred from the few names cited almost at random that the Catholic press of the United States is not on lines quite remarkable for magnitude and also for variety. It is true that even here there is no great Catholic daily in English, but according to the *Catholic Encyclopædia*, there are 7 in French, 4 in Polish, 2 in German, and 1 in Bohemian. To continue quoting from the same article¹: "There are 321 Catholic periodicals published in the United States. Of these about two-thirds, or 201, are printed in English, 51 in German, 24 in French, 24 in Polish, 7 in

¹ *Catholic Encyclopædia*, XI, 692.

Bohemian, 5 in Italian, 2 in Slavonic, 2 in Magyar, 2 in Dutch, 1 in Croatian, 1 in Spanish, 1 in an Indian dialect. These make up 13 dailies, 115 weeklies, 128 monthlies, 29 quarterlies, 2 bi-weeklies, 5 semi-weeklies, 4 semi-monthlies, 9 bi-monthlies, and 16 annuals."

Australia and New Zealand, though less well equipped than the other English-speaking lands in periodical literature, throw much energy into the effort to meet the demand which their Catholic position makes on them. We may mention the New Zealand *Tablet*, the *Age* and the *Austral Light* and *Southern Cross* as especially of value. Moreover, the *Catholic Press* of Sydney is coming to the front. The Australasian *Catholic Record* was founded by Cardinal Moran in 1894. Latterly, Bishop Cleary of Auckland has added to the New Zealand *Tablet*, a monthly publication called the *Month*.

What has been said, though of course by no means exhaustive, and in fact little more than the bringing forward of a few special instances, is enough to show that Catholics are making considerable use of the periodical press as an engine of information and even propaganda. Yet, when all this is admitted, the doubt remains whether still more might not be done at least in some quarters to employ it on a yet larger scale. If not a bookloving age, it is at any rate a reading age, fond of the newspaper article and the short sketch. We must cater for the taste of the time, at least in all lawful ways if we are to make progress, and use the powerful tools which circumstances render suitable, even if left to ourselves we should have chosen different ones.

CHAPTER XIX

OBSTACLES TO THE SPREAD OF THE FAITH

ANY inquiry into the position and prospects of Catholicism must perforce take some account of the chief obstacles which appear to stand in the way of development. Not that an exhaustive treatment of all possible hindrance is possible here, or even desirable. But what can be done is to indicate briefly a few of the principal things which militate against its success in the present and ban its advance in the future.

1. *Ignorance.*—Ignorance, so far as it exists, cannot but stand in the way of an institution which claims to have as her divine mission the imparting of truth to the multitudes in a fuller measure than they could have it without her. With regard to most of the countries which come into this survey, this ignorance is so far-reaching and at the same time so mixed up with curious little items of knowledge that it is no easy task to specify exactly in what it consists.

There is, of course, a very general ignorance, or one may say nescience, with respect to what the Church teaches. It is hardly to be wondered at that this is so. The very idea of a teaching authority in matter of religion has grown dim or died out in the minds of a vast proportion

of the present generation of men. Though aiming at precision and accuracy in secular matters, especially in such spheres as those of physical science, of statistics, and of material achievement, the result of the prevalence of the principle of private judgment has been to make men acquiesce in the idea that religious belief is a process of "guesses at truth." That there should be an institution claiming to hold a divine commission to impart to all mankind a consistent and definite deposit of faith, does not fit in with those views and guesses. The worst thing is that so many, when they are brought face to face with Catholicity or its teaching, apply the same vague subjective system of guessing at what they think the Church holds instead of finding out what after all is a matter of fact, and can be discovered not from rhetorical controversy, but from authentic statements, creeds, catechism, decrees of councils and such things, where the Church's teaching is put out in the plainest and most unmistakable way.

But besides ignorance as to the Church's doctrine there is another form of ignorance about her which would stand very much in her way. Those who live in a narrow or insular environment are very often woefully ignorant of the position the Catholic Church holds in the world to-day. This applies above all to those who are in the rural parts of England and Scotland, as well as to those in the Union of South Africa. There is a better chance of seeing the Church as she really is in her amplitude and elevation in Canada, and above all in the United States, while Ireland is a Catholic

country and hence the danger does not exist there. But in England and Scotland there is the danger that those outside, seeing Catholics in their native town or narrow surroundings as but a small minority, not much more than a handful, become imbued with the idea that it is so everywhere. They in their local vision are led to forget that it is they who are the "peculiar people," cut off from the *main* stream of Christianity, which flows not over any one locality, or has its exclusive home with one race, but is world-wide and embraces all mankind. Let them travel, let them observe, let them take a wider range of thought, and then perhaps this very real practical kind of ignorance will disappear.

2. *Prejudice*.—Closely connected with the two forms of ignorance of which we have just spoken comes that deep-seated and formidable obstacle to the progress of the Church which arises from the prejudice against Catholicity which still persists in some quarters scarcely diminished. There is a prejudice against the very name Catholic, and there is a prejudice of greater moment against the thing which that name denotes. There still exists, even if not universally, a deeply-rooted Protestant *tradition*, adverse to Catholicism, which has grown up and solidified during the centuries since the Reformation. This still persists in the conviction of many, being handed down sometimes by word of mouth, and sometimes by written anti-Catholic publications. It does not depend on argument, it is independent of facts, but it is

based on the *a priori* persuasion that the Catholic religion is opposed to much that is best in the national institutions, and even to much that is accepted in our social life.¹ A striking example of the persistence of prejudice, though not in its more violent form is provided by the bias shown by the leading daily papers and periodical reviews with regard to any question where Catholicity comes into play. For instance, in reporting the trend of political events on an international field it is rather remarkable that high-class conservative journals, always keen to condemn the socialistic, and even the ultra-liberal language of politicians at home, take quite another tone when writing of similar socialistic or radical movements in the Catholic countries of Europe and America. Reading between the lines, one can clearly perceive that their sympathies have veered round, however inconsistently, to the revolutionary and the radical parties, from the constitutional and conservative one, and one is forced to the conclusion that the underlying reason for the change is because the conservative side in those countries, face to face with secularism and revolution, is that of the Church and of what its enemies call clericalism. Quite recent history has furnished glaring examples of prejudice at work in this way and only explicable in the manner that has just been suggested.

The treatment of the persecution of the Church in Mexico by the greater part of the

¹ See the Protestant Tradition admirably described by Cardinal Newman in his *Present Position of Catholics*, pp. 42-82.

British Press is an excellent instance of what is meant. A dead silence, only broken by the impartial enterprise of the *Daily Express*, has been maintained over brutal outrages which, had they been perpetrated by the friends and not the enemies of Catholicity would have been recorded amid shrieks of anger ; similar unfairness has been used with regard to the Catholic revival in Spain and elsewhere.

Consequently, in minds ruled by this presumption, Catholicism is condemned beforehand, has no fair field to argue upon, and cannot expect an impartial verdict. The admission may be made most readily that quite a number of causes have been at work in recent years to weaken and tone down the violence of this anti-Catholic *a priori* bias, and they have been successful to a most encouraging extent. So much so that, at any rate in England, there is scarcely to be found in public life and before the great public the coarse and unashamed bigotry which was rife a generation or two ago. But there still remain quarters, especially outside the main stream of life, where it is rife. It would seem that there is still to be found in Protestant circles in the United States, a public toleration of anti-Catholic prejudice and calumny sometimes of a very vulgar and unseemly kind, from which we have almost shaken ourselves free in England. But wherever such an unreasoned hostile presumption exists against Catholicity, it has clearly to be cleared out of the way before a really rational judgment can be founded on its claim.

The remark has often been made that even

where prejudice has been killed, this does not by any means mean that Catholicism is at once accepted. The sceptic, the philosopher, if worthy of the name, the fair-minded man of the world will all strive to eliminate prejudice from their investigations, and yet be very far from the whole-hearted acceptance of the Christian revelation as the Church professes to announce it. There is much more to be done. There is the positive proof of her credentials, and perhaps sometimes fundamental work in the acceptance of principles of natural religion as well. Yet it remains true that this obstacle—where it exists—*Prejudice*, at least in its main features as a governor of conduct, has to be overcome before men can give the Church a fair field for her being accepted or rejected on other grounds than this.

3. This leads on to the discussion of a certain excessive, or at any rate ill-informed, *Nationalism* which exerts its influence over many minds which have flung away the more vulgar kinds of prejudice. Now national religion is the very antithesis of Catholicism. To suppose that there can be a number of different religions according to the difference of nationalities is to surrender the claim to absolute truth in matters of religion, and at the same time to relinquish the attainment of Our Lord's will and prayers for the unity of the Church.

There was a time when, at least in theory, there was a unity of Christendom even in temporal matters through the institution of the Holy Roman Empire. This has vanished, and

each nation is sovereign and fully independent. The pity of it has been that the countries which accepted the Protestant Reformation applied the same disruptive policy to religion as well. But whereas international matters might tolerate divided authority in secular affairs, the application of the same principle to the higher and surer supernatural plane has led to confusion, contradiction and the patent denial of the Gospel teaching. It is repugnant to this teaching to make any national authority supreme in religion. The constitution of the Church of Christ cannot be at the disposal of varying political combinations, and all agreement is put an end to by any such claim. Yet it seems as though in England, perhaps more than elsewhere, this theory still holds its ground with many people. And as long as it prevails it bars the way to any acceptance of the one universal, undivided and indivisible Church of Christ.

4. It can hardly be denied that much of the general estimate of public opinion on the Catholic position has been fostered by *False History*. Until lately the version of the part played by Catholicism in the events of the past has been one overwhelmingly coloured by the anti-Catholic position of those who have narrated those events. Religion came first, and history had to be squared with it. Hence it is not too much to say that the whole past history not only of England, but of Scotland, of Ireland, and in a lesser degree of the Colonies and of America, needed rewriting. But in these last days it is only fair to remark, a good deal of

this work has been done. The publication of the Public Records, with excellent summaries or Prefaces by some of the Editors, such as Dr Brewer and Dr Gairdner, dealing with the Reformation period, has made the popular conception of such characters as Henry VIII, Queen Elizabeth, or Cranmer no longer tenable except in ignorance or bad faith. It takes some time for these discoveries to sink into the mind of the non-professional reader, but there is reason to hope that as they do, a vastly different view of the place of the Catholic Church in the England of the past must gradually win its way.

It is true, and had better be freely admitted, that the nervous attempt of some Catholic writers to deny or to minimize past scandals ought also to be allowed to drop into oblivion. The scandals are there truly enough, but they are not the chief thing, and do not contradict the general position of Catholicism. They as little falsify the fundamental rightness of the Catholic position as the gross abuses of the present-day capitalism require the abolition of the social system on which the prosperity of modern civilization is built. And even beyond this the Christian religion, and above all Catholicism, being much wider than modern civilization, and meant to bring salvation to a much more varied multitude of mankind must carry with it a mass of human imperfection far exceeding what can be found in any one phase of social life. It is for the savage as well as the cultivated citizen, for the rude and uneducated as well as for the saint. Hence we must not be surprised to find whatever abuses there are on

a scale such as human imperfection would lead a social student to expect where on the human side every class of humanity is represented, is welcome and is at home.

5. It is, unfortunately, only too true that one of the chief hindrances to the spread of the Faith comes from the Catholics themselves. The unworthy lives of so many children of the Church are made an excuse by the captious for avoiding the invitation, nay, it even affords a barrier to the sincere inquirer against ranging himself in the ranks of the faithful. It ought not, of course, in strict logic to do so. The Faith is not only a body of truths to be assented to, but also a life to be led: it is only too possible to assent to the truths, and yet to fail to lead the life. Man is free, and he is on earth in a state of probation, whether he is already a Catholic or not. Hence there have ever been, and there are still, multitudes who, although they assent to all Catholic dogma intellectually, do not carry out in their lives what their religion tells them is their duty.

It is obvious all the same, human nature being what it is, that bad example of this kind is always a stumbling-block in the path of progress. The inconsistency of faith with practice holds people back. Sometimes, too, the failure of careless members of the Church with regard to the natural virtues, even the lesser ones, repels and antagonizes those outside even more than greater faults against the supernatural and higher virtues. That a Catholic should be below his neighbours in such things

as sobriety, truthfulness or even cleanliness, may well make a worse impression on the average outsider than much graver lapses in sexual morality, in honourable dealing, or in the worship of God. The ordinary citizen, only dimly alive to what is spiritual or supernatural, still has the rooted conviction somewhere at the back of his mind, that the follower of the true religion ought to be conspicuous for such natural virtues as those mentioned above, and for others even less than these.

Having no sense of the higher things he has to judge exclusively by what falls under his senses, and approves or condemns by the evidence of these things alone.

6. And this leads us on to speak of another difficulty, widespread and very deep. It arises from the fact that vast numbers of our present population have lost all belief in the spiritual or supernatural side of life, or at least have ceased to care for it. The visible world around them absorbs all their thought, their present circumstances attract their whole attention. Even if deep down in their hearts there still dwells some yearning for immortal life, some void which can only be filled by the invisible, these things are overlaid by the sights and noise of the world of sense.

Now this cannot but be a tremendous barrier in the way of an institution which is mainly concerned with the spiritual rather than the material, and with the life to come rather than with the life which is merely temporal. The Church, indeed, does not ignore the external world, nor its attractions: it even strives to

make full use of these things in order to help man on to what transcends sense. But, from her point of view, when all is said and done, it is not this outward show which matters, but the reality beneath. She guides her children "*ex umbris et imaginibus in veritatem*" from types and images into the truth. Hence it is not easy to get a firm hold on a crowd to whom the sense world is all ; who fail to grasp anything higher, and who when they are spoken to of spiritual things, think that they are being led into dreamland. Would that they would face the question so tersely put by Mallock : " May not the dreams persist when the reality has passed away ? " ¹

This then is a large problem for Catholicism : to draw men on to realize that there is another world higher and better than this, but impervious to sight, hearing and the rest of the senses : that the present life is only a preparation for that one and that our standards of value ought to be set in accordance with this truth.

Until this is done, it is impossible to stir people even to the search for supernatural truth. There is no foundation to build upon. Hence it becomes more and more a question of beginning from the beginning. Wherever we are face to face with, not an incomplete or a fragmentary Christianity, but with what is virtually New Paganism, this must always be the case, and then the Church has to transform if she can the whole mental outlook of such people, and then mould their whole lives anew in conformity with this higher conception of existence.

¹ Mallock : *Is Life worth Living*, the end.

CHAPTER XX

AIDS TO THE SPREAD OF THE FAITH

It is incumbent upon us, having drawn attention in summary fashion to the obstacles which seem to have the greatest power in hindering the spread of the Faith, to sketch the design on the other side of the picture by enumerating some of the advance of the Catholic religion in our midst.

1. It hardly admits of doubt that very important catechetical work is going forward to make people acquainted with the real doctrines of Catholicism. It is rather more questionable how far this depends upon the teaching and preaching of the High Church Anglicans. That much true doctrine is imparted by their ministry is quite evident. But when pushed to the limit, it is equally clear that any number of isolated truths, though imparted with the greatest earnestness, do not make up the Catholic Faith. So long as these truths are only taught as matters of opinion an essential element is wanting. *That Faith is indivisible* : it means accepting whatever God has revealed, and because He has revealed it to His Church. Whenever this ground of belief is wanting, implicitly or explicitly, it is a matter of more or less indifference exactly how many dogmas are held or not held. The

really fundamental question is : " Does the Church teach this or that doctrine ? If she does, I hold it : if she does not, it is not included in my Creed."

Therefore, it is to be feared that the real reason why the imparting of instruction on particular points of Christian doctrine by Anglican clergymen does not help the cause of the Faith even more than it does, is the failure on the part of both teachers and taught to grasp the truth of Church authority. Without this there will be no true Catholics, either amongst the one or the other. And it cannot be too strongly insisted on that the main thing to emphasize in dealing with converts is not the piecemeal proof of the various doctrines or practices involved, but the need for acceptance of the great principle of Church authority. If this is once grasped with a firm grasp, all will be well, even if this or that point does not approve itself to the private judgment or unaided reason of the inquirer.

2. We are upon surer ground when we conclude that it is no mean advantage in dealing with those who are outside the Church to know that when they have been members of the Church of England their baptism is probably valid. In fact, the probability is often high enough to ground what would be, in any ordinary matter, a moral certainty. And it seems likely that this may be extended to many of those who are actually adherents to one or other of dissenting bodies. The annual figures¹

¹ The figures for 1926 were 466,913.

furnished of infant baptisms in the Anglican Church show that, at least for England, two out of every three babies born in the country are baptized in that Church. It is most unlikely that anything approaching two-thirds of the population use the churches of the Establishment for purposes of worship, or in fact give any other sign of adherence to its Communion. It would follow from this that a considerable proportion of the children christened there are the children of dissenters.

Consequently, even judged by Catholic standard, the majority of the population of England are still a baptized people. Now, holding what we do about the grace of baptism, it cannot be that the "*anima naturaliter christiana*" is helped in this way to a more ready acceptance of the doctrine of the Faith than one who has never been baptized at all, and is therefore from this point of view on a level with the mass of the pagan world, or at the best is but a catechumen. The gift of faith is according to us a divine gift, infused, not acquired, and surely the best preparation for its exercise is the valid reception of the Sacrament of Baptism.

3. It may seem somewhat of a paradox, but yet it appears to be not unlikely that the decay of definite dogmatic teaching outside the Catholic body acts by a sort of repercussion in favour of the clear authoritative instruction as to belief and conduct which is imparted within that fold. The traditional beliefs of the past as to Holy Scripture, and as to the great doctrines

sometimes called our common Christianity still subsist in countless minds. Now, when these things are called in question, doubted or denied, by those who have nothing but their unaided reason to guide them, there is a powerful reaction. The perplexed inquirer casts about for some unmistakable guidance. Likely enough he will turn to one of the popular leaders of religious speculation of the day, perhaps to several of them, and then, when he finds that they have nothing better than opinions and guesses to give him, he will be tempted to say : "Is there no guide in these matters that cannot go astray? Is there no infallible teacher?" And then, if he is brave and sincere, he is forced to consider the claims of the one body which professes to be sure, and which is only too anxious to put forward reasoned evidence in support of those claims for the minds of all who will give an impartial hearing.

4. *Catholic Schools.*—The Church has ever affirmed her right to direct the religious education of the young, and this claim practically involves one for the existence of Catholic schools. For the assertion is not that there is a Catholic education, distinctly such, in secular subjects, such as reading, writing, and arithmetic, nor in any of the countless branches of technical instruction. But in any rightly-ordered system of education, religion must have the first place. It is hindered from holding this place, it is deprived of its right. How then can a Catholic call that curriculum of instruction education, in the real meaning of that word,

wherein religious instruction imparted by those who alone have the power of rendering it of any certain value, not only loses the first place, but has no place at all ?¹

These are the considerations which have inspired Catholics both in England and in nearly all other civilized countries to set up an extensive network of schools, covering the whole area of their native land, and designed on a scale to accommodate the whole Catholic population of school age. It is true that not nearly all these children are in Catholic schools. Poverty, the living out in the country away from their fellow-religionists, or the desire to avail themselves of a higher type in secular matters : these things combine to cause discrepancy between the total of children of school age and the actual attendance in the elementary schools. Probably not more than three-fourths of the Catholic children are in Catholic schools in England, and not much over one-half in the United States of America.

But wherever they exist, such schools provide an incalculable help for the preservation and the spread of the Faith. The fact that Catholics are prepared to make such sacrifices for their schools and the admitted truth that the conduct and behaviour of the children in such schools is superior to that of the average children who have not the advantage of Catholic moral training, does not fail to impress the fair-minded outsider as putting him in the presence of an influence stronger and higher than that

¹ See Newman : *Idea of a University*.

of the official, the policeman, or the attendance officer.

5. We now come to consider the positive efforts made for the spread of the Faith, and the agencies that are available for that purpose. There seems good reason to believe that not a few persons are brought into the Church as the result of private discussions with well-informed and zealous members of the flock. This in fact can hardly fail to be so, even as it is to be feared that some souls are shaken or even overthrown in their religious belief through association with others who do not share it: in both cases it is just what might be expected. However, admitting both these influences, we just now want rather to inquire what agencies exist, deliberately at work to bring non-Catholics into the fold of the Church.

A very prominent place will naturally be assigned to the so-called missions to non-Catholics. The Church is a missionary church with a message to evangelize all, so that it can scarcely fail to make the best attempt in its power to reach even those who would never be brought under its influence by mere proximity, or by liberty to inquire or find out for themselves on their own initiative. By preference some preacher well versed in matters of controversy is summoned to a convenient centre, and there delivers a connected series of lectures on Catholic doctrine, taking up one point after another, and very often supplementing his direct teaching by inviting questions from his audience. Sometimes these are put and at once answered

viva voce, but more frequently use is made of what is called the "*Question Box*." Experience seems to show that exercises of this kind are not without fruits, while in favourable circumstances it comes to pass that quite a little circle of non-Catholics ends by professing conviction of the truth of Catholicism, and petitioning for admission into the bosom of the Church.

Thus far the results are eminently satisfactory, but resultant difficulties emerge. It becomes necessary to provide for the spiritual future of such converts after their reception. If, as happens in many places, there is already a formed Catholic congregation of considerable numbers, the matter is comparatively easy. The neophytes will gradually settle down among the old Catholics and thus become assimilated to them. The more difficult case is where such a mission or set of exercises has been given in a place where there is no resident priest and no body of the faithful. Sometimes a public hall or schoolroom is hired for the purpose, sometimes recourse is had to the motor-van fitted up to help them by the missionaries. But in either case the problem remains: Suppose a certain number of the inhabitants of such a place profess themselves convinced by the lectures they have listened to, and ask to become Catholics, what is to be done? Are they to be received into the Church or not? If they are not received then the mission ends in smoke, and in addition all those people are put more or less into bad faith, who have been convinced, and yet are hindered from becoming Catholics. On the other hand, if they are

received, then a little knot of Catholics is left behind by the missionaries when they depart, in danger of being neglected as to any provision for their spiritual care afterwards. So much has this been felt that at least in one diocese the regulation has been made that no such course of lectures or mission is to be given unless there is a prospect of the establishment of a permanent church or chapel, or at least a regular succession of parochial services, as a result of the mission.

Another means of propaganda is afforded by the activities of the Catholic Evidence Guild, which devotes itself especially to outdoor preaching and lecturing without reference to any particular parish or parochial charge. It seems quite likely that this method of enlightening the mass of the people as to the teaching of the Church may in the future take on proportions to which we are not hitherto accustomed. It is clear that it provides a way of reaching very many people who scarcely ever go into any place of worship, and who certainly could not be induced to attend a mission or other service in a church. And the number who can in this way be given a chance to understand at least some elementary truths of Catholicity must far exceed the handful who would be present at an ordinary sermon. It has to be admitted that the instruction given is apt to be very fragmentary and incomplete. For even if there is, as there ought to be, some order that is at all consecutive and some attempt at completeness in the addresses delivered by the speakers, the amount assimilated by the miscellaneous and

floating audience will obviously be much less. The most obvious precaution in work of this kind, whether the seat of it is the platform or the pitch at the street corner or in the park, is that the lecturer be well prepared in his matter, good tempered, and gifted with an audible and distinct voice.

However, put at its lowest the advantages of this outdoor lecturing by the Catholic Evidence Guild or any similar organization, it seems undeniable that an immense amount of good work is done in the way of the removal of prejudice, the refutation of particular calumnies, and the removal of that dense ignorance on Catholic affairs and Church teaching which is still an obstacle in the path of progress.

It is not meant to take the place of systematic instruction in the Catechism : it cannot do so, and should never aim at it. But not a few of those who have afterwards settled down to serious and thorough-going study of our religion have freely admitted that the first impulse and the first invitation to inquire have come from some apparently fortuitous attendance at the platform of the outdoor lecturer. And that being so, it surely behoves us not to make light of the movement, but to give it every encouragement that the circumstances permit.

6. It remains to speak of the assistance given towards the advance of Catholicity by written books, tracts, and newspapers. This has been one of the chief weapons employed by our champions from the beginning, even when it was used at the peril of life. The history of

Catholic controversial literature is one that, whether we look at the ability shown or the high literary gifts displayed, is a legitimate source of pride. It may not be out of place to refer to the fact that religious bigotry has been responsible for the scales being weighted against the Catholic writer, even in well informed circles: the literary value of such works as those of More, Gother and others being disregarded occasionally in favour of inferior opponents, because these latter wrote on the other side of the question. But the manner of conducting the campaign has changed with the change in the manners of the age.

If we go back to earlier controversialists we find a use of strong language with a wealth of mere vituperation on both sides, which is alien to the manners of our own days. But then this was not so in religious matters only, but will be found in secular affairs as well. Discussion, in both spheres naturally partakes of the tone and language of its own time. We shall find a similar change has come over the tone of newspaper discussion, of the humour in *Punch*, of periodical controversy, and of debates in both Houses of Parliament, to what we cannot avoid noticing when religion is the matter of debate.

To us in the modern world the employment of invective, disregard of one's opponent's point of view, insinuations against the motives or the good faith of the other side are universally considered "bad form," and as more likely to do harm than good. Speaking in general, it may be looked upon as proved that the explanatory, the didactic, the instructive form of argument

is much more likely to win a dispassionate hearing, than any direct challenge to one's opponent can expect to achieve. Even among Catholics, and many more outside the Church, there are still to be found those who prefer to go on in the old method of polemics. But there are signs, for example, in the pamphlets published by the Catholic Truth Society, that the advantages of this newer and more civilized method of conducting controversy have sunk deep into men's convictions. It is very generally acknowledged that in discussion of this type is to be found the truest apostolate, and the most successful weapon both to remove error and ignorance, and to strike a blow for the Catholic inheritance of truth.

But it would be to misapprehend the whole outlook of Catholics with regard to the conversion of those outside the Church, to think that they place their whole reliance, or even their primary hope, of success in their enterprise on factors of the natural order, such as those we have enumerated. Their attitude points consistently to something far different. A Catholic would hardly be worthy of the name, or of his faith in the supernatural, who failed to count intercessory prayer as a most potent means for the conversion of his country and of the world at large. This has been the tradition among English Catholics to a very marked degree. Their agelong custom has been to make use of controversy, of catechetical instruction, of the persuasive power of personal example, but at the same time to rely on prayer to obtain the result they so longingly desire, above all and

beyond all these other means. This spirit may be found crystallized in the popular devotions of the faithful, ever since the days of the Penal Laws, and is manifested by such apostolates of prayer as those of St Paul of the Cross, Father Ignatius Spencer and others. This too is the weapon of the League of Ransom, founded by Father Fletcher and Lister Drummond. This is witnessed too by the daily prayer composed by Cardinal Wiseman for the use of the English College in Rome, and by the monthly public devotions, drawn from the same source, which are performed in all the churches in the land on the second Sunday of the month. In the same spirit Cardinal Vaughan, speaking at one of the Annual Conferences of the Catholic Truth Society, testified that it was relying on prayer more than on any other agency that Catholics looked forward with hopefulness to their prospects of development and numerical increase.

Closely connected with this, and akin to it in the nature of the influence which we claim to expect from it is the devotion to the martyrs who gave their lives for the Catholic Faith. Once admit that these men, the champions of Catholicity in their day, are reigning now with the Founder of the Church in a better life, and it is only a step to believe that in them we have most zealous and powerful intercessors for the cause that won them their martyr's crown.

CHAPTER XXI

CHANGES WROUGHT BY THE GREAT WAR

THE World War had the effect of bringing millions of people, and above all the soldiers, in all the English-speaking lands, face to face with death and the mysteries of the future state more suddenly and more strikingly than the routine of peaceful occupation ever did. And thus there was of necessity borne in upon them the need of trying to bear these things in mind, and to make whatever preparation was in their power for these solemn realities. It seems, indeed, as though a large proportion of the combatants went to their fate almost like animals, looking not beyond the visible and sensible present, and apparently with no thought and no hopes beyond. Yet it is doubtful whether these have been the majority. In countless instances the immediate proximity of danger has, at least, awakened memories of religious teaching in the far distant past, and, even apart from these, stirred up yearnings and aspirations for a better life than the one then trembling in the balance. Such seems to have been the tendency of these general war impressions even in the minds of those whose religious beliefs were of the most vague order. And it must be remembered that in the armies of all the English-speaking countries, with the notable exception

of Ireland, it was only a minority who had the very definite standards and teaching of the Catholic Church to guide them.

Under these circumstances the Catholic chaplains had a very great advantage over all others. So many chaplains of other denominations felt at a loss in comparison, coming to the men with their confused currents of opinions and their unreasoned natural piety. These things, when brought to the test of being able to give any definite assistance to them whom they were sent to serve, failed to do more than speak a cheery word or perform some office of social kindness. The Catholic soldier, on the other hand, knew just what he wanted, and just what the priest could do for him in his peril—independent of any varying gifts of pleasant speech and sympathetic behaviour. He knew that he could make it easier for him to meet his God by supernatural helps not dependent on the piety of the minister. Even non-Catholics, both clergy and laity, in that open-hearted confidence which fellow-service in danger begets, have admitted this to our chaplains. They have lamented how little they could do in comparison which would be appreciated by the men. But alongside of this, the testimony is also due that the Catholic chaplains as a body, whether they came from the British Isles, from America, or from the Colonies, did not fail to utilize the opportunities placed within their reach, and by their courage and zeal did credit to their priesthood.

Either directly or indirectly through the War a very large number of individuals have been

received into the Catholic Church, who otherwise, humanly speaking, would have remained outside. Well-informed observers have estimated this number for England at 70,000; but clearly it is not a matter on which a numerical estimate is likely to be of very great value. Yet, few or many, these men, the flower of the nation in various ways, are bound to be a considerable power for good in the laity of the future.

But apart from actual reception or conversion, there has also come to pass in many quarters a notable lessening of prejudice on the part of those who on account of the War have been brought into closer contact than before with our institutions and our daily life. Knowledge has grown and with it a better understanding of what it means to hold a faith as a Catholic does and to act up to it. Faith is of course a free gift of God, not vouchsafed to all, but to replace sectarian bigotry by open-minded tolerance, to substitute for crass ignorance a broader knowledge of the religions of other nationalities than our own, cannot fail to tell in favour of the growth of Catholicity. Furthermore, the change from the dim and hesitating sentiments of a non-dogmatic Christianity to the uncompromising doctrines and practice of those in communion with the See of Rome is such a momentous one that it cannot be properly done without much reflection—more, in fact, than the confusion and the preoccupation of the War allowed those engaged in it to bestow. Hence many an inquirer may have been received into the Church in subsequent years, or in fact may

be still on his way to it, whose first impressions gained in war days went no further then, but have later on led to decisive action in the recovered leisure and tranquillity of peace.

A great deal of the effect produced by Catholicism during the time of hostilities must have been almost unconscious on the part of those who received it; the monuments of a Catholic country, the sight of Christian heroism and devotion in the presence of death, the subtle feeling that the Catholic soldier had something to rely upon which nerved him to endure all he had to endure not as a fatalist or a courageous animal but as a servant of God, the intimate companionship of those to whom religion and its mysteries meant everything, worth living or dying for: these things no doubt exercised a far more powerful influence than would at first glance appear, and thus paved the way for a more favourable and more sympathetic consideration of the claims of a religion which inspired them. In numberless cases it goes without saying that the distractions and the pressing work of the actual time of hostilities would make it morally impossible to take action at the time and on the spot. But later on, to many was given an opportunity for thought and reflection upon what had impressed them amid the heat of warfare, and in not a few cases the result has been to lead men to accept the position of the Catholic Church and to seek admission into her fold.

In contrast with what has been just said it seems unfortunately true that the War has been a dissolvent rather than a strengthening influence

of religion outside the Catholic Church. It may be feared that this applies both to relief and to morality. The different problems raised have been apt to make people think more deeply on religion, to put questions as to the utility of ordinary conventional religion, and to feel the insistence of questions, which at other times were more or less in the background amid the crowd of secular occupation. Men were tempted to arraign the justice of God or His mercy. And often to these questions, beyond the teaching, definite and authoritative, of Catholicism, very often no satisfactory answer was forthcoming.

Merely to take a secondary place in alleviating pain, in providing comforts for the soldiers, in enlivening the camps by entertainment and song—these things did not correspond to the rôle which religion, it was felt, ought to play. And yet on many hands such things were the main employment of ministers of religion.

Hence the net result of the evil effects of the War, its tendency to suggest scepticism, to loosen the traditional bonds of morality, was to throw into sharp relief the attitude of the Catholic clergy and their head, the Roman Pontiff, always putting the spiritual and the moral first, and yet not insensible to human needs and human miseries, and all alive to co-operate in assisting them, wherever it could be done without prejudice to the claims of souls.

CHAPTER XXII

CATHOLICS AND PUBLIC LIFE

It is evident that during the long period in which Catholics were under the Penal Laws, participation in the public life of the country was impossible for them. In fact, besides the penalties imposed upon them for the practice of their religion, there were disabilities also, and these were deliberately enforced, in order to cut them off from the main stream of national existence. There was to be no public life for them so long as they remained faithful to their religious convictions. The best they could hope for was to be left unobserved and unmolested. This condition of things fostered among them a tradition of holding aloof from all public affairs as being perilous to them, and from all public service as being likely to involve them in awkward dilemmas. Hence they kept themselves to themselves.

It was a natural consequence of this that even when the disabilities were removed, as described above in treating of Catholic Emancipation, they were at first slow to take advantage of their newly-acquired freedom to take their share in public matters. On the part of the ancestral Catholics for the most part, the old tradition persisted even after the need for it had been swept away. And it cannot be forgotten that a large pro-

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portion of the increase in members was due to the influx of adherents to the Faith from other countries, and especially from Ireland, who did not take the same interest in the general life of England as her own children would have done.

Still, this timid holding back was a source of weakness, and it was soon recognized by the leaders of the Church that this must needs be so. Cardinal Manning, for example, in an article in the *Dublin Review* for July 1863, on the "Work and Wants of the Catholic Church in England," mentioned the participation of the Catholic laity on a large scale in public life as one of the things most to be desired. Furthermore, in a later article, reviewing the progress made in the course of some twenty or thirty years, he notes with satisfaction that to some extent this regrettable blank had been filled.

There seems every reason to suppose that since Manning wrote this, progress has been accelerated. In fact, it may be claimed that at the present day Catholics are in the forefront of every department of public service, and are conspicuous in almost every form of public life. This is as it should be. A Catholic, by the mere fact of his religious profession, is furnished with a very conscientious motive for self-sacrificing efforts for the common good, which may easily be lacking in the case of others. His patriotism is not spoiled, but rationalized, ordered and consecrated by the principles which he holds on Christendom in general.

No Catholic has so far ever been at the head of a Government but there have been Cabinet Ministers repeatedly, and this alone is a thing

unthinkable in former times. Probably on the whole the most notable figure among them from a political point of view was the Marquess of Ripon (1827-1909) whose fidelity and ripe experience made him an almost indispensable figure in Mr Gladstone's various administrations. Moreover, he was chosen as the first Catholic to hold the responsible office of Viceroy of India (1880-4). But though the chief political figure, Lord Ripon was far from being the only one who made his mark. We have also the Duke of Norfolk, Lord Llandaff, and Viscount Fitzalan on the Conservative side of the Houses of Parliament: the last named having been appointed Lord-Lieutenant of Ireland—the first Catholic to hold the office, and the last before the establishment of the Irish Free State. Among Liberal Catholic ministers Lord Emly takes a prominent place. It is likely that the remaining disability as to a Catholic being Lord Chancellor alone stood in the way of Lord Russell of Killowen filling that high office. Equally prominent in the last Labour Government were Mr Sexton and Mr Wheatley.

The highest positions in the Colonial and Diplomatic Service have also been held by members of the Catholic body. Besides the Marquess of Ripon and Lord Fitzalan already spoken of we have such successful administrators as Lord Macdonnell, Sir Michael O'Dwyer, and Sir Eric Drummond; we have such leading Ambassadors as Lord Tyrrell, Sir Esme Howard, Sir Francis Plunkett, and Sir Henry Howard. Moreover, the Foreign Office at home is especially rich in skilful and trusted Catholic officials.

The House of Peers embraces Catholic peers of every rank from Dukes to Barons. In the Commons, it is true, members of the Church are not to be found in proportion to their numbers, in fact, this was hardly so, even when the Irish members sat at Westminster and their withdrawal has meant a great reduction. The fact is that because it is here a question of the popular vote rather than of outstanding ability, or of the position in the social world, there is more room for the prejudice of the multitude to act as a deterrent obstacle. Moreover, it is only fair to say that the strict discipline of party government makes it rather more difficult for independent members to hold their places. A Catholic must be precluded by his conscience from following blindly his political chiefs, and hence is a less pliable tool in the working of the political machine.

It is true that a certain standard of political consistency and conduct is insisted on in members of the House of Commons. But while, on the one hand, it would be easy to find men who for lack of this standard are not good enough for the House, on the other we find some who though of conspicuous ability, such as Mr Hilaire Belloc, are too good for it, *i.e.*, too independent and too conscientious in voting according to their principles.

Another department into which we have to pursue our inquiry is that of the Defence Services of the Kingdom. There has always been a far greater number of Catholics in the Army than in the Navy, but they have won laurels in both. Before the establishment of

the Irish Free State, and the consequent disbanding of most of the Irish regiments in the British Army, it was quite possible to find a regiment so predominantly Catholic that a Catholic chaplain, and he alone, was required to attend to the spiritual needs of the men. You no longer have such cases as this in the British Army, but commissioned chaplains are at the present time to be found in all the principal military centres. The chief remaining blot is that though Anglican chaplains are commissioned for the forces in India, no Catholic priests are so appointed. The soldiers depend on the services of the local missionaries, to whom a capitation fee is paid for every soldier who attends Mass in their churches. This may be sometimes a help to these missionaries, but if it should happen that they are foreigners or native priests they fail to get the influence over the men which their own chaplains would have. It not unfrequently happens that a Catholic soldier will be shut off in this way from the Sacraments during the whole period of his Indian service until he returns to the home countries, perhaps six years later.

Catholic officers have been among the most distinguished army leaders in modern times. As a few instances of this we may perhaps mention without any attempt to furnish a detailed list, Sir William Butler, General Clery, Lord Ralph Kerr, General Bulfin, General Harington, Sir Francis Howard, and the array could be much lengthened.

Difficulties in the Navy seem to be somewhat greater than in the Army. First, there is not

such an easy entrance into this service, and the Catholic proportion has been smaller. Moreover, at any rate afloat, it is more difficult to make any adequate provision for the men attending to their religious duties. It is evidently impossible to have a Catholic priest on every large ship.

In fact, until a comparatively recent period, there were no naval chaplains at all in the British Navy for the Catholic seamen. No doubt they got chances of going ashore when in port, but the way of discharging their duties must perforce be of a very precarious nature. Now, however, this has been remedied, and there are commissioned naval chaplains as there are army chaplains. They are attached to the chief dockyard ports, while in two or three cases they are assigned to individual battleships or cruisers forming perhaps a fleet or squadron. Several distinguished officers have won a considerable reputation in the Naval Services. Among these we may mention Admiral of the Fleet Lord Walter Kerr and Admirals Charlton and Fitzherbert. Many opportunities have been sought and found for considerable bodies of Catholic sailors under the leadership of one of their officers, when attached to the Mediterranean, making the pilgrimage to Rome, where they have always found a warm welcome at the Vatican and been received in audience by the Sovereign Pontiff.

There is another sphere of public service in which Catholics are gradually taking a greater part as time goes on, and that is local services on county councils, on the corporations of

towns, and even on town and parish councils. These things seem at first of lesser importance than the great matters which have been mentioned, but it is not really so. It is all to the good for them to identify themselves not only with national life, but with county life, with town life, and with parish life as well. If they serve thus and serve well they will influence for good the very springs of the heart blood of the nation. And that they can do so has been acknowledged quite impartially by their being appointed to the chief places in many of these local bodies. Three chairmen in succession, Sir John Gilbert, Sir Francis Anderton, and Sir John Gatti have presided over the London County Council. Several times the chief magistracy of the City of London has fallen to them in the persons of Sir John Knill, Sir Stuart Knill, father and son, Sir John Bower and Alderman Barthorpe to come. Other cities have done likewise, Alderman Williams at Birmingham, Alderman Weidner at Newcastle, and Sir Daniel Maccabe in Manchester have all been chosen to fill the office of Lord Mayor, and have reflected honour upon their co-religionists.

CHAPTER XXIII

REUNION

CHURCH history enshrines the record of a considerable number of successful efforts to accomplish corporate reunion between various schismatic and even heretical bodies and the Catholic Church. In some such way the Arian and Donatist heresies were extinguished apparently by incorporation in the body of the Church. St Augustine indeed writes about the separate Donatist hierarchy in Africa, but it appears that eventually incorporation took place, and the schism was at an end. So also in Spain, where the Goths were originally Arians, the influence of Catholic prelates like St Leander and St Ildephonsus seems to have reunited the population *en masse* to Catholic Christianity. In great Sees of the East, such as Constantinople, the mere deposition of the Arian Patriarch, and the appointment of a Catholic, appears to have paved the way to general reunion. So also at Milan and other places which might be mentioned.

The whole of the Middle Ages is studded with repeated efforts at reunion between the See of Rome and the Orthodox Greek Church. Most of these attempts had but brief and uncertain success. In fact, so far as they were prompted by passing political considerations,

they were foredoomed to failure. Those only have had any permanent success which proceeded from higher and more spiritual motives. Furthermore, the imperfections and human jealousies even of those who approached the subject professedly with the highest aims, came in more than once to bring to naught what had been hopefully begun.

These reproaches do not apply to the several attempts made in the post-Reformation period to heal the breaches in agreement which were then made. And yet here too misunderstanding and failure seemed to dog the footsteps of those who were trying to find a method of coming to an harmonious settlement. Probably the most celebrated of all the discussions which took place for this purpose were those between the great Bishop of Meaux, the eloquent Bossuet, and the conciliatory, all-embracing German philosopher, Leibnitz, at the close of the seventeenth century. But after elaborate controversy and even somewhat concrete proposals these negotiations also came to an end.

When we speak of reunion with non-Catholics in lands of English speech at the present day we may also leave out of account these lower motives we have hinted at above. Nobody is likely to be led to reunion with Catholicism in these times and in such places by any temporal motive. The longings that are rife amongst us spring from nobler motives far : the distressing spectacle exhibited by the unhappy efforts of disunion, the entrancing vision of the higher results (spiritual ones) likely to follow on the accomplishment of unity, the unforgettable

terms of Our Lord's own prayer and wish for union among all those who profess His name.

Hence it becomes possible to explore the prospect unhampered by any but spiritual considerations. Reunion in general has a very wide orbit, for it comprises not only the Catholic Church and the Church of England, but also that wellnigh countless number of non-Catholic bodies or sects, which all claim the name of Christian, and yet, organically viewed, are dis-united among themselves, and separated from Catholic unity. Furthermore, enlarging our horizon for a moment, no one could say that Christian reunion was complete unless the Christians of the various Eastern rites were brought back to the union from which the various Oriental schisms have torn them.

Father Leslie Walker, S.J., in his suggestive book, *The Problem of Reunion*,¹ advocates the path of least resistance as being a progressive coalescing of the minor bodies which have most in common, thereafter advancing to reunion between such Protestant sects, in this way reunited, and the Church of England: and then, in the last place, reunion of this reunited non-Catholic body with the main stream of Catholic Christianity. That, in the earlier stages, this method is the easiest one seems amply shown by what the learned Jesuit has written, and moreover seems in some quarters to be already at work. Presbyterian reunion in Scotland seems almost an accomplished fact, Methodist reunion has met with a considerable measure of success,

¹ *The Problem of Reunion*: Longmans & Co., 1920. See especially pp. 214 *sqq.*

and seems likely to proceed further. Moreover, that the General Union of Free Churches has been able to draw up a catechism acceptable all round is so far satisfactory, and seems to be a levelling up, not a levelling down. In fact, it would be impossible to commit the clergy of the Church of England without exception to any such an orthodox profession of faith, as far as it goes, as the Union of Free Churches accepts for their common inheritance.

On the contrary, whenever anything definite is proposed as to reunion between the Church of England and dissenters, greater difficulties at once make themselves felt, and it appears to be generally accepted that no further progress is possible, at least for the present. So far, this would seem to indicate that the least resistance only applies to the initial stages of reunion in this progressive manner of proceeding, and that the further we go the greater are the obstacles to be overcome.

Leaving aside, then, these interesting speculations as to the prospects of reunion among the various non-Catholic denominations, it seems worth while, at any rate in order to clear the air, to examine how the case stands as to corporate reunion between the Church of England and the Catholic Church.

Such a restoration, or reunion, as took place at the beginning of the reign of Queen Mary (1553-58) would seem to be impossible. At that time the whole period of schism had been but short (scarcely twenty years), the majority of the clergy still survived, trained in Catholic doctrine, and in the traditions of Catholic life

which still persisted in the body of the nation. And yet so long as the Church of England remains established by the State little less than such a national reconciliation would suffice.

Let us make the supposition, in order to examine the question more in detail, that there were evidence of a desire or intention of reunion, which was really a corporate intention, *i.e.*, not merely the pious aspiration of individuals; then surely the first step would have to be to appoint delegates or plenipotentiaries to discuss the terms. It may be granted that the Holy See might find an ecclesiastic worthy to play his high part without prejudice, and without any undue sense of inadmissibility of what was not really essential: a deep theologian and broad-minded diplomatist. Such a legate could concede much according to the wisdom of the Holy See without compromising anything essential. It is almost in vain to suggest how many things are non-essential. The substitution of English for Latin in many ceremonies and in the Divine Office; the integrity of the existing dioceses and parishes; the confirmation of local uses and customs not identical with those of the Roman Rite, but not un-Catholic, since the Church is wider than the Roman Rite; these things, if the Holy See saw fit, could be granted. It is only when the legate came to matters of faith and morals that he would be at the end of concession and conciliatory arrangements.

But, on the other hand, who could meet such a man with full authority on the part of the Church of England? Not the Archbishop of Canterbury, not even a Commission of Bishops.

No, in the last resort you would be forced back upon the authority of the British Parliament, composed in great part of free-thinkers, of men of the world, men without any definite religion, nay, even in part of Jews and Communists. What possible chance would negotiations for reunion with the Holy See have of being ratified by assemblies such as these? Lords and Commons!

If, then, a Catholic is asked why he is so anxious for individual conversion, and why he does not rather favour a plan for the corporate reunion of the whole Anglican Church he cannot be at a loss for a crushing reply. He would say that admitting that corporate reunion is simple, nobler and more comprehensive, it is for the reason given above, humanly speaking, impossible. He might further say that it leaves out of account that mass of dissenters, no small part of the Protestant world, who could not be moved by any action of Anglican bishops or even of Parliament. He is, hence, thrown back upon the work of individual conversion, and individual submission, not because he likes it best, but because it is the only one that is feasible. However limited in extent it may seem, it is tangible and real, whereas the other is like unto a beautiful dream, which has only to be examined to be shown to be utterly unreal, unpractical, incapable of realization.

It remains, therefore, to consider what prospect there is of gathering into the fold the main mass of the nation by the way of individual conversions. One may fairly admit that the ardent hopes once entertained for the Catholic

revival cannot be held to have been realized so long as the majority of the 39,000,000 now in England and Wales do not admit the authority of the Roman Pontiff. If they did we should have every reason to rejoice, for surely we should then have all we could look for ; there will always be at least a minority irreconcilable and unwilling to pay the price of unity. We should, therefore, need a nation of at least 20,000,000 Catholics, and towards this we have at present only two and a half millions. The returns of individual conversions furnished annually by the dioceses do show an advance on a progressive upward grade. For, whereas at the beginning of the period, when these figures were first collected, we could only point to some 6000 or 7000 this number has now grown to 12,000 or 13,000. It is, of course, only reasonable to hold that the lever for moving the masses is strengthened in proportion as the number of already existing Catholics grows : in fact, the annual conversions have grown faster proportionately than the number of the faithful. Hence it is no dream but a very rational probability that within measurable time the 12,000 may grow to 24,000 or even more, and then the increment will tell all the more powerfully on the general body of the people in the country.

At the present moment the annual increase in England, whatever the *Catholic Directory* may set down, can hardly be less than 50,000. If the 50,000 became 100,000—as it has become, for example, in China—it might be said that we were in a fair way to gather in the most worthy and religious part of the nation.

Whether the people *en masse* will ever be won over by individual conversion seems at best very doubtful. It would be a portent without parallel in the past history of the Church. The more we approach the method of the individual breaking away from ties and surroundings, and being inserted into an outside organization such as the Church is, the more difficult it appears. We become rather involved in the modern system of each nation embracing a greater or less number of believers, who have deliberately chosen the Faith, if offered to them, and another number, greater or less, who have deliberately done the opposite. In such an atmosphere the mediæval idea of a Catholic nation and a non-Catholic nation recedes into the past, and instead we have believers and non-believers everywhere ; not, of course, in equal proportions, but not more than a majority anywhere, and in other places only a minority, yet a minority, it may well be, outwardly important, and inwardly strengthened by those qualities of sincerity, fervour, and thoroughness which make men Catholics, not in the name only, but in spirit and truth.

There seems no reason to doubt that the problem of the conversion *en masse* of the English-speaking countries beyond England presents the self-same hopes and misgivings which have just been mentioned with regard to England itself.

In America the cause of the unity of Christians in one body excites as much interest, and stirs up as fervent longings, as it does in England, but it must be admitted that there is a vast difference. On the other hand, we have in the United States no national Established

Church standing out as a rival to Catholicity, but all the countless sects *vis-à-vis* with the Holy See stand on a footing of mutual equality. But on the other hand, that breaking away on a large scale from connection with any organized form of Christianity which has been often foretold as the likely result of disestablishment in England, has already taken place in the United States in a proportion that has no equal elsewhere. It is doubtful whether all the denominations put together can claim more than half of the population. America has gone further than England or Europe towards the modern idea of a country which is neither all Catholic, nor all non-Catholic, or even non-Christian. And there seems only too much reason to think that other lands will follow in the footsteps of the United States.

Finally, while every acknowledgment is made of the visionary character of some of the dreams one hears about as to the reunion of Christendom, there remains enough in these aspirations to rejoice the heart of every true Catholic. Never was there a time when these desires, founded as they undoubtedly are in the conviction of what Our Saviour intended, have been so widespread or so intense as now. May we not hope that in the designs of Divine Providence these longings have their place and their definite work to do. We cannot foretell what the future has in store for us, but one argument the more that the age to come contains yet unknown triumphs for the Church of Christ is afforded by the existence of these plans, these desires, these prayers, these dreams if you will, for the union of Christendom.

CHAPTER XXIV

ENGLISH CATHOLICS AND THE FINE ARTS

IT is but a truism to say that the Fine Arts are not essential to the Faith or to religion in general. It is independent of them all. But, on the other hand, the Fine Arts, in their highest and noblest expression are not independent of the Christian Faith nor of Catholic ideas. There is, it is true, a pagan art, and pagan ideals, but no very detailed comparison is needed to show how very inferior from more points of view than one these things are to the achievement of Catholic artists and of true religious art. We need only to appeal to the history of these arts when Christendom represented practically the whole of civilization to demonstrate convincingly that this is so. In every account of religious life in the ages that are gone, the chapter on the Fine Arts is, or ought to be, one of the greatest interest. We have not to develop this point here, since we are not dealing with the past but with the present and the future. Nevertheless, it will be quite in harmony with what has been, if in the Church of to-day and of to-morrow, a great rôle is played by the Christian Fine Arts.

1. *Architecture*.—To take Architecture first, being as it is the first and perhaps the most

fundamental. It is a sound theological principle that Christian worship, being in spirit and truth, is acceptable in a barn, or a hut, or a catacomb, yet it is not so sound to assert that, the choice being given, it is indifferent to the faithful whether they worship in sordid surroundings, or in the noblest buildings that men can raise to the glory of God. Men are unquestionably impressed by the external things around them, and when their religious feelings are at their highest, they will, if they can, have the place where they meet, the House of God, of an elevation and a splendour in keeping with the nobility of the service which they are engaged in performing as a body. Moreover, the Lamp of Sacrifice is lighted, as Ruskin says, and this inspiration will lead them to dedicate to the worship of God the richest and loveliest things at their command. They will express in this way the same sentiment of what is fitting which makes them in ordinary civil life postulate a noble palace for their ruler, a worthy Senate or House of Parliament for the legislators, and an artistic Assembly Hall for their common gatherings, not to speak of buildings raised in splendour for meaner purposes than these. Hence, if the Christian spirit is strong within them, they will see to it that their religious buildings surpass all their others. In the Middle Ages they did so. Neither baron's castle nor king's palace or the seats of learning ever came up to the elaboration of loving care bestowed upon cathedral, abbey or even parish church when things were at their best. It was only when Europe became secularized, and America

followed in her wake that the secular edifices began to surpass the religious ones. The material predominated over the spiritual, and the testimony thereof is written in the architecture of the times.

It is hardly an exaggeration to say that in this respect we have, with the notable resurrection of other Catholic symbols, a veritable renaissance of the art of architecture. Among the external manifestation of progress and development it surely takes a front place.

Whatever has in this way been worthily built in modern England is both a testimony to the Faith and a Sermon in Stone to urge the claims and grandeur of true religion. Each one of the new dioceses founded at the restoration of the hierarchy has its cathedral or, as in the case of Liverpool, is about to build it. It is true that most of these buildings are but small compared with the mediæval cathedrals of England. But, I submit that the comparison ought rather to be made with the average Catholic cathedral say in France or Italy, not in England. It will then appear that our modern cathedrals are not so inferior, after all, either in size or style. The average cathedral on the continent of Europe is surely less imposing, less splendid than those, more limited in number, which served the more extensive English dioceses of the Middle Ages.

But we need not limit ourselves to cathedrals, if we desire to recall how the Catholic inspiration has breathed on architecture in the England of to-day. What more worthy restoration of the past can be imagined than that which the en-

lightened zeal of the monks has carried out at Buckfast Abbey? At Downside we find a pile of ecclesiastical buildings which are no mean challenge to those who built the Minsters in the Ages of Faith. And Ampleforth, Ramsgate, Belmont, Fort Augustus do not seem inclined to lie so far behind. Moreover, noble parochial churches have sprung up in every quarter of the land. We are at no loss for examples: take St Philip's, Arundel; St John's, Norwich; Cambridge; the two Oratory Churches; Spanish Place; Watford; Cheadle; Elswick; the English Martyr's, Preston, etc. etc.

One might extend this list until we grew tired without mentioning any commonplace or mediocre building. And while holding on the one hand that it is the Catholic ideal which inspired the Catholic edifice, on the other hand it is freely admitted even from outside, as for example by the writer in the xith edition of the *Encyclopædia Britannica*¹ that the Catholic edifice makes for the propagation of the Catholic ideal: and this is the main argument of this chapter.

As another instance of the same influence at work one may surely point to the noble building set up at Westminster as the metropolitan cathedral for the See, and remember how many a seemingly casual visitor has received his first unexpected attraction to Catholicism through the lofty surroundings of Bentley's splendid creation.

2. *Painting and Sculpture*.—The painters and

¹ Vol. II, art. "Architecture," p. 438; especially with reference to the Anglican Cathedral at Liverpool.

other artists have not been far beyond the architects in exhibiting before the eyes of the world what a great part Catholicism may play with its spiritual impress in influencing the arts of design. The painters who inherit their tradition have a very big advantage over others through the inspiration which it is easy for them to find in the beautiful scenes and the æsthetic ideals which are embraced within the wide cycle of the teaching of their Church. It is almost a commonplace to point out that what art is suffering from, not only in England but in the rest of the English-speaking world, is the absence of such lofty ideals as would foster the development of a grand style in painting and drawing. It was the presence of such devoted and spiritual ideals that gave their opportunity to the artists of the Golden Age in Italy and elsewhere, in Germany and the Low Countries. Having lost these noble inspirations it is difficult for the artists of the present day, however perfect may be their technical knowledge, to rival them. And so, in fact, we find the lower level, and less real art. As things are, Catholics are well to the fore. Look over the roll of the Royal Academicians, and we shall see them there in more than their ordinary proportion.

3. *Music*.—If we turn to music we have almost the same thing to say over again. The Catholic has there great themes : in fact, quite unrivalled ones, and musicians have been found to drink in the inspiration which they afford. It would hardly be rash to think that a solid body of opinion would give the first place

among living musicians to Sir Edward Elgar—a Catholic. Now it is to be noted that though patriotism is enough to stir his genius in such lesser compositions as “The Land of Hope and Glory” and similar works, when he grapples with the construction of a masterpiece on a large scale he turns either to the inspired narratives of the Gospels, or to the thoroughly Catholic imaginings of a thinker like Cardinal Newman in his *Dream of Gerontius*. When Sir Edward Elgar turns his powers to the composition of a Mass we shall probably hear the same spiritual influences moulding his genius on a still higher plane.

4. *Poetry and Literature*.—Poetry cannot but make a strong appeal to the minds of the great masses of Catholics, and conversely we may say that there is much in concrete Catholicism to appeal powerfully to the poetic mind. Catholicity is so richly enshrined in the national literature, that those who are members of the Church to-day where the English literature is a bond of union, are only the heirs to much that is greatest in both the verse and the prose of the past. There is much that is Catholic in Shakespeare, and then Chaucer and Dryden and Pope and Crashaw and Thompson among the poets, and at least More and Lingard and Newman in prose, not to speak of second-magnitude stars. But this is far from exhausting what is Catholic in the literature of Britain. For few indeed have not been under the spell of Catholic writers from the time of Sir Walter Scott down to the present day. And to-day several of the

writers who stand forward as the leaders of contemporary literature are devoted sons of Holy Mother Church.

5. *The Drama*.—It is quite a remarkable fact what a large proportion of the dramatic profession are Catholics. It is not quite so easy to explain why it is so, but the fact is beyond all doubt. It cannot be said that there is an equally important section of the playwrights or of the frequenters of the theatre who belong to the same Church. Consequently, it cannot be maintained that there is any Catholic tone about the theatres as they are at present conducted. Would it were so ! The stage has suffered in recent years from more causes than one. There must surely be an invincible lowering of the public taste, reflected in the arguments and in the plots of the nourishment provided for the public ; and the managers have to cater to the public taste of the day. Moreover, the immense development of the cinema entertainments cannot but be most prejudicial to the higher forms of dramatic representation. There is a Catholic Stage Guild which endeavours to assist Catholic actors and actresses both in their material interests and in complying with their religious obligations.

CHAPTER XXV

CATHOLICS IN THEIR PRIVATE LIFE

IT is of the greatest interest, when we are assessing our present position, to try and form some idea of the kind of life led by the members of the Church at home and in the circle of their friends. Is it in all respects similar to that of the majority around them? Or is it characteristically distinguished by any marks which point to a different standard of conduct, or to a more definite set of principles of action?

This difficult question is one that does not, it would seem, admit of an absolute and compendious answer. Yet certain considerations may be brought forward with a view to the formation of a just and reasonable estimate.

In the first place, it is undeniable that a higher and better standard of conduct is *expected* from Catholics by the bulk of their fellow-countrymen who have to do with them. How this expectation can be thought consistent with a refusal to accept the claims of Catholicity is a puzzling point. For, if the claim of the Church to teach men not only the truths of Christian Revelation, but also the revealed path of conduct for men to follow in order to please God is unfounded, how can it be expected that the result of better and holier conduct will follow, resting on an unfounded and unjustified claim?

For the results to follow the claim ought to be solidly established. Of course, the line of argument is quite fallacious which suggests that the teaching of Catholicity is better and holier than that of others, but is not meant for all. The Church does not profess to teach anything better than the morality of Christ : and that is meant in its essence to apply to all. It is true that it is only part of Our Redeemer's moral teaching which is enforced under pain of mortal sin and spiritual destruction : there is the higher line—of counsel, of the better thing not enforced but held up as an ideal, of approximation to the divine model. But the great essential lines of right and wrong are only Our Lord's command to all interpreted by the Church. If the interpretation is not authorized, how can it be expected that those who follow it will surpass their neighbours ?

It would be shutting our eyes to the facts, if we were to contend that the faithful in their daily life do steadily and universally act up to the standard expected of them. No body of people ever do. Besides, whatever standard is set, it is almost inherent in human nature to fall below it in part, and to exhibit in practice the difference there is between belief and conduct. Catholics like others are in a state of probation, and under that probation there are those that fail. On the other hand, after making all allowances for shortcomings and failures there remain several important points on which it may truthfully be said that Catholics by their example tend to raise the general tone of society :—

1. There is first of all the recognition by them of their being in the world for a higher destiny than that which ends with this passing scene. It is true that Christian men of all denominations profess to do the same, but usually there is a vagueness about their view of their relation between this present life and any other which makes the admission of considerably less value. Wherever it is more than this, it is borrowed from Catholicity. It is not that all the children of the Church act up to this recognition : but it is there all the same. The Catholic who believes, but falls below his belief, bears witness almost in spite of himself to the supernatural. Meanwhile, the modern world is one where the tendency is to disbelieve or ignore anything that is above nature. That there should be a vast and world-wide body with its representatives close to us which witnesses to something greater and more lasting is in itself a preservative and a challenge.

2. It would seem almost paradoxical to claim that what many people fail to do in life, *that* they accomplish in death. Yet it is not really a paradox. Of course, if believers in Catholicism are amongst those who, ignoring their principles to the end, die as they lived, merely nominal Catholics, they go down to their graves scarcely distinguished from the multitudes around them. But let us rather take the case of one who has given the Church a fair chance to step in before the end comes and to bless the passage out of this world. A Catholic death-bed and the funeral rites that follow it are a much more

effective and consoling thing than any Protestant obsequies, especially as regards those points over which external religion has any influence. A good Catholic death is a real piece of propaganda for Catholicity ; anyone who has honestly compared the two can hardly fail to be impressed in this way. The assiduous attendance of the priest before death comes, the heavenly gifts which are not from him but are bestowed through his ministry, the solemn and soothing Requiem Mass. These things are not without their lessons for the candid mind. So much so that a popular saying runs : " Protestantism is a good religion to live in : Catholicism is the good religion to die in." To convince ourselves that this is not mere empty theory, we have only to recall that long gallery of historical figures which the past has furnished, of men who through life for one reason or another have held back from seeking admission to the fold, but who at the hour of death, being granted time, when all earthly hopes and fears were gone, have sent for the priest, professed the Catholic Faith, and died in the Communion of the Church.

3. Again there is no doubt that the peace and certainty which Catholicism brings to its adherents with regard to the most momentous of all subjects is an inducement to look at the passing trials of life with more detachment of spirit, and to endure them more cheerfully than others can bring themselves to do. Catholicism demands greater sacrifices from its adherents than some other religions do, but it would be

a mistake to look upon it as a creed of gloom.¹ On the contrary, the more anyone has assimilated its deepest truths the more light-hearted and joyful will such a one become. That is why it is that religious, monks and nuns, quite contrary to the ignorant view of those who do not know them, are the brightest and merriest of mankind. And the more they are penetrated with the real spirit of their calling the more cheerful and the more peaceful do they become. For us in England, it is well to remember that the name of "Merry England" was won in Catholic days before the clouds of Puritan gloom had overcast the prospect.

Here then is a real paradox, strange if you will, but nevertheless true, that the religion which preaches the high advantages of self-denial and ascetic mortification, and which proclaims the usefulness and sacredness of suffering, is the one which diffuses amongst as many as accept her teaching to the full : peace, gladness, and the tranquillity of a good conscience.

4. Furthermore, it does not seem extravagant to claim that the Catholic tradition is a tradition of politeness and good manners, and that it is still alive and strong enough to give a lesson to others. Perhaps this comes out strongest in the case of the school children. Quite impartial witnesses will tell us that the children trained in the Catholic schools, especially if their teachers happen to be religious, are far superior in manners and civil behaviour to those who are turned out from the average council school.

¹ See Devas : *Key to the World's Progress*, p. 121 sqq.

There is a refinement about them, a courtesy of address which we may easily fail to find elsewhere. The fact is they are educated together, their surroundings in school are of the Faith, and hence in these young children the tradition is at its strongest. Later on, they have to mix with the miscellaneous crowd around them so that it may easily happen that the distinction of their early years is worn off, and they imperceptibly adopt the language, the ways and the coarseness of the majority. But it is not always so, and we often find a courtesy of bearing, a thoughtfulness for others' feelings and a restraint that comes from their religious sentiments. It is this that prompts the native politeness, the simple kindness, the unselfish charity of the best of the peasantry in such typically Catholic countries as Ireland, Spain or Italy.

5. One of the most noticeable social phenomena of modern life, whether in England or in any of the other countries which fall within the scope of the present sketch is the steady fall of the birth-rate. No doubt there are several causes which contribute to this, but the most competent observers have come to the conclusion that the main cause is the rapid growth of the practice known, though somewhat misnamed, as Birth Control, meaning by this expression the deliberate limitation of the family by the use of methods which physiology, when made familiar to those concerned, makes possible for married people.

Various causes have combined to induce an

overwhelming development of these practices, not only in England, but in nearly all the countries of Europe, and to an almost equal extent in the British Dominions abroad. Several of the European countries took the lead, but the lesson has been learned, and at the present moment the birth rate in England is amongst the lowest, being even at a slightly lower figure than that of France, though greater sanitation and higher public hygiene have so far prevented this low rate from having such a serious effect in the direction of depopulation as it has in places where the death-rate is higher.

Now the teaching of the Catholic Church is that the deliberate use of these preventive artificial methods is gravely wrong, and that an obstinate persistence in such habits, like grave persistence in other vicious habits, such as robbery, fraud, or concubinage, renders a person unworthy to receive the Sacraments.

It is true that this teaching is little more than a defining of what may be logically deduced from the first principles of natural ethics. But outside the Church, the doctrine of ethics is in as much vague confusion and uncertainty as the rest of philosophy, one theorist always contradicting another and trying to refute him.

Hence when left to these vague and varying ideas men are slow to pronounce on what is clear and unmistakable to the instructed Catholic.

In favour of a definite and uncompromising condemnation we have this for the multitudes, that a very considerable body of medical opinion is united in branding preventive and contraception habits as gravely evil on medical and

sanitary grounds. Furthermore, not a few medical men are able to see higher than the mere animal or naturalist consequences to the moral implication of the system, and to its relations with other universally condemned forms of sensual indulgence. But on the other side, the medical condemnation is not universal, and the voice of passion is strong. There has burst forth a very flood of evil habit, which goes far to sweep away traditional and inherited morality, and make Europe,¹ and even England a hot-bed of unclean vice and sensuality of this kind.

What then of the practice of those who have the teaching of the Church to guide them? Can we maintain that such practices do not exist among them? Far from it. No more in this matter than in other forms of immorality does the condemnation of Christianity put a stop to them. When apostolic and authoritative teaching have abolished murder and prostitution and robbery and concubinage and the rest, then perhaps we may hope that it will root out birth control in the immoral sense, and thus wipe out this plague, at least among the faithful. But human nature is always there, passionate, wilful, and rebellious.

However this may be, it seems certain that the knowledge of Catholic teaching on the subject and submission thereto results in preserving a much higher birth-rate than obtains for the rest of the community. We need not go beyond

¹ For the state of this question in France especially, see Paul Bureau: *Towards Moral Bankruptcy* (Sands, 1925).

the case of England to see that this is so. The 66,273 infant baptisms compared with 650,000 births for the whole country cannot be explained reasonably in any other way. The figures just given mean that the Catholic babies are rather more than one-tenth of the whole. Does anyone seriously contend that this is the proportion of all Catholics in the country? On the contrary, it appears that we can argue from the number of births (or baptisms) to the marriages, which we have returned just as the baptisms are, and then we find that the ratio of births to marriages is about 2 for the country at large, and the ratio of baptisms to marriages is about 3 for Catholics. It seems to follow that the Catholic birth-rate bears to the general one the relation of 3 to 2, *i.e.*, 32 to 24; of course approximately.

Something of the same kind is undoubtedly going on in all the English-speaking countries. America assuredly is under the same spell as the European countries. Hence the complaints of the descendants of the original colonists dying out, and their place being taken by alien races. The evidence seems to show that Australia and the rest of the British Colonies are very much in the same case.

Speaking in general it comes to this, that the teaching of the Catholic Church and the conduct of her children so far as they are obedient to her form the sole solid breakwater against this growing form of immorality, which threatens gradually to destroy the chief European races. Once they become universally abandoned to practices fouler, because more unnatural, than

the old time licentiousness of the pagan world their doom is sealed, they will wither up and make way for new and more vigorous nationalities.

This is a large claim to make for Catholicism but it follows from the facts, and from the evil theories which are in vogue in the world of to-day. Admitting that a hesitating and limited disapproval is heard from many of the religious teachers who have not the guidance of the Supreme Authority to keep them right, practically, either directly or indirectly, it is her opposition alone that counts and stirs up the hostility of the advocates of birth control. May she be able to stem the tide of corruption, and renew the face of the earth with a clean, self-controlled, chaste morality !

6. Another distinguishing mark of Catholics considered as a body is the greater attention they pay and the greater sacrifices they make in regard to the celebration of public Divine Worship. It is clear that the external services of religion are only of value where they express something interior, which is the essential worship of the mind and heart. But these two things do react on one another, so that speaking in general we may be sure that where time is given up and worldly means sacrificed for the Divine Worship, it is done because the minds of the worshippers are penetrated with the supreme value of religion. Whereas, when the external expression of religion is jejune, and people give neither their time nor their means to foster its maintenance, it will be fairly safe to conjecture that it is because they have ceased to give these

things the first place in their hearts and their inmost thoughts, reserving their wealth and their time for those worldly interests which with them have become predominant.

But in England and in the other countries with which we are concerned it is notorious that there is a marked decline in the number who attend Divine Worship in any church or chapel at all. Comprehensive statistics are hard to obtain, but the evidence which accumulates from various quarters points to an ever-growing abstention from attendance at religious services. This is not confined to the minor sects, but is to be found in all the denominations with the exception of the Catholic Church. So much is this the case that many places of worship are found to be redundant, and are sold or otherwise disposed of. Even the stately services of the Anglican cathedrals often appear to attract but a handful of worshippers. No doubt there are exceptions, some of them temporary, due to the personal popularity of the clergymen, or to the high level of devotion maintained, but on the whole it is impossible for the Catholic, when he has listened to the complaints broadcast in the newspapers as to the small numbers who go to church, or when he has visited the village churches with their infinitesimal week-day congregations, or even marvelled at the slender stream to be found in so many larger buildings even in the towns, not to contrast the crowded spaces of his own people, the edifying communicants at daily Mass, the efforts to provide for the flock on Sundays by hourly services, sometimes from early morning till mid-

day, and to draw his own conclusions. That conclusion will not be smooth satisfaction with his own record in this matter, but rather humble thanksgiving, which, making full allowance for those beyond the sound of the Church's voice who recognize no definite obligation to attend church, rejoices that at least in his own communion the duty of the public worship of God is duly recognized and performed.

CONCLUSION

IN the preceding pages we have now conducted, as far as our limits allow, our slight examination into the state and the hopes of the Catholic Church in those lands where the English language prevails. It is surely but natural that the conditions in England itself have been our primary concern, writing as we do from England, and with rather more extended acquaintance with things at home. On the other hand, we cannot fairly deny that the repeated visits which circumstances have obliged us to take to other English-speaking lands have been useful in prompting us to bring them forward for purposes of comparison and of sympathetic summary.

It emerges from the collection of these data that whatever place it holds and whatever developments it may hope for in the religious life of the future we are in the presence of one great alternative, sufficiently plain to many, and dimly guessed at by a still greater number : either Catholicism or Chaos. And this alternative reaches out not only into the regions of speculative belief, but into the domains of conduct also. It may be well to glance briefly at some of the characteristics which give its special peculiarities to the world of to-day, in order to see how this works out more in detail.

1. The age shows an absolute distaste or

aversion for every form of obedience and submission to authority. Against this stands the measured and gentle, but at the same time quite unmistakable, claim of Catholicity to lay down what is the Gospel of Christ both in belief and conduct. This claim it cannot waive without stultifying itself, and if the claim is once admitted, it follows that it has no equal on earth in its own sphere, which sphere it must be for itself to determine.

2. Alongside of this there is written broadly across the face of the times an inordinate love of pleasure, perhaps more strikingly expressed than at any other period of the world's history. The Church is able to apply a medicine to that, once her teaching on asceticism and mortification is accepted, as well as her authority to teach the world this great truth.

3. There has also arisen a new disguised form of unwillingness to labour, which is not all sloth, but is combined of this vice and of an impatience of control. Everything is sacrificed to shortness of hours of labour, as if those hours were all lost time and the perilous recreation time the only part of life worth counting. Against this Catholicism opposes the Christian doctrine of the duty and dignity of work, and she is prepared to enforce this teaching by the example of the Holy Family in which Our Saviour laboured at Nazareth, and by His words and those of His Apostle.

4. There is an all too manifest shallowness and great superficiality in intellectual things.

The short-cut to learning, the compendium, the primer, the popular manual, these are the things in favour with the half-educated men of the day. What a contrast to the profound, leisurely, even exhaustive methods of Catholic learning at its best. Thoroughness is at a discount in literature, art, handiwork, religious inquiry, preparation for duties, building, conversation, letter writing, even in social amusements, and instead we have the lightning sketch, the crazy bungalow, the ungrammatical telegram, the curt speech, the flaming headline, the hasty generalization. The Catholic Church is above all these things, for she treats time as the servant or porch to Eternity.

5. Finally, there is a quite sentimental revolt against pain and physical suffering of every kind. It is not all sentiment, and produces very charming results of unwillingness to inflict pain on others, of trouble taken to make intercourse with others work smoothly, and much more which is all to the good. But there is exaggeration, and there is collision when the infliction of pain is necessary for some higher end. Pain may be needed for moral ends higher far than the realm of pleasure and pain. How can this be effectively met save by the Catholic teaching of the saving power of suffering and the Cross, and the even sacred character of pain bravely endured for righteousness' sake. "*In Cruce Salus.*"

Are we then to sit down under the poisonous shadow of these and other evils of the day, and allow them to play havoc with the future of

society and with the careers of individuals? Or shall we be able to supply a remedy for them as far as human imperfection allows? Whether we can do so or not depends on whether or not the heaven-sent society which Divine Providence meant to be the chief instrument for the healing of the nations is welcomed, believed in, honoured and obeyed.

Speculatively, it is indeed true that human reason is capable of finding out the truth,¹ and of thereby leading the peoples of the earth into that freedom which the truth brings with it, but practically speaking, the thing will not be done. There are too many obstacles coming from lower causes than speculative reason: the play of opposing material interests, the rush of passion and so forth. We can see these things at work in the difficulties which are hampering that speculatively admirable institution—the League of Nations. If there is to be order in the universe of ideas and truths it must come from the divinely enlightened guidance of the Catholic Church. If the nations will not take it from her there is no other source whence they can hope to obtain it.

On the other hand, the conclusion of these pages is that the Catholic Church does hold out the hope of national and social blessings without number, if only her benignant help is accepted. She it is who in the past has been able to secure the advantages of real civilization to the peoples of mediæval Europe, in the measure in

¹ S. Thomas Aquinas: *Contra Gentiles*, I, Cap. 4, where the question is discussed with brevity and precision. Also the *Summa Theologica*, I, 21, a1.

which they were capable of receiving them. There is no question to-day of mediævalizing the modern world. Who wants to, except a few enthusiasts who are wedded not to the ever-living organization, but to one particular form of it? But all the same, she stands equipped with still more abundant means to succour the peoples in their longings, their doubtings and their fears. And unless we are deceived, there are signs, born partly of these longings, partly of a desire to try every possible means to attain to social peace and tranquillity and to examine her claim with impartiality. As the present Pope Pius XI tells us: "There must be the peace of Christ in the Kingdom of Christ."¹ Otherwise the threatening catastrophe is only too likely to be realized of world-wide anarchy: no peace, and no kingdom of any kind to enjoy it.

Verily there are not wanting signs, especially in English-speaking lands, that this sole remaining remedy will be sought. And if it is really sought it will be found, and great will be the blessings which will flow down from its application upon that mighty Commonwealth, which is the British Empire, upon the great Republic of the United States of America, and upon that still greater universality of nations, which are beyond the sphere of either, but not beyond that of the Catholic Church.

¹ Encyclical of Pius XI: "Ubi arcano Dei consilio," 23rd December 1922.

APPENDIX¹

RELIGIOUS ORDERS AND CONGREGATIONS

ENGLAND AND WALES

(Archiepiscopal Sees, 4 ; Episcopal Sees, 14)

MEN	
African Mission Society, 1	Franciscans (Friars Minor), 11
African Missionaries, 1	Franciscans (Friars Minor Conventual), 4
Augustinians, 3	Holy Ghost Fathers, 2
Augustinians of the Assump- tion, 6	Hospitallers of St John of God, 1
Benedictines, 85	Institute of Charity, 3
Canons Regular of the Lateran, 14	Jesuits, 45
Carmelites (Calced), 2	Josephites, 1
Carmelites (Discalced), 3	Marist Fathers, 8
Carthusians, 1	Missionaries of La Salette, 1
Cistercians, 2	Missionaries of St Francis of Sales, 4
Congregation of Our Lady of Sion, 1	Missionaries of the Sacred Heart, 2
Congregation of the Mission, 6	Missionary Sons of the Im- maculate Heart of Mary, 2
Dominicans, 10	Oblates of Mary Immaculate, 11
Fathers of Charity, 11	Oblates of St Charles, 6
Franciscans (Capuchin Friars Minor), 10	

¹ The Appendix was intended to show in every instance the number of houses or communities of the various Religious Orders and Congregations, but owing to lack of uniformity in the available statistics as regards women it has been impossible to give the numbers with any approach to accuracy in the case more particularly of the United States of America and in that of the Dominion of Canada ; for this reason it has been deemed safer to omit the numbers altogether as regards these countries.

Oratorians, 3
 Passionists, 7
 Pious Society of Missions, 3
 Premonstratensians, 5
 Priests of the Sacred Heart, 1
 Redemptorists, 6
 Salesians, 8
 Salvatorians, 2
 Scheut Fathers, 1
 Servites, 5
 Société des Missions Etrangères, 1
 Society of Mary de Montfort, 1
 Society of St Joseph for Foreign Missions, 3
 Sons of Mary Immaculate, 1
 Vincentians, 1
 White Fathers, 1
 Brothers of—
 Charity, 3
 Christian Instruction, 3
 Mercy, 2
 Our Lady of Mercy, 1
 St Gabriel, 1
 the Christian Schools, 15
 the Presentation, 3
 Christian Brothers, 2
 Irish Christian Brothers, 4
 Marist Brothers, 4
 Xaverian Brothers, 5

WOMEN

Adoration of the Sacred Heart of Jesus, 2
 Adoration Réparatrice, 2
 Annonciades, 1
 Assumption, 5
 Augustinian Canonesses Regular of the Lateran, 2
 Augustinian Nuns, 4

Augustinian Sisters, 1
 Augustinian Sisters of Meaux, 1
 Benedictine Sisters, 1
 Benedictines, 9
 Benedictines of Perpetual Adoration, 1
 Benedictines of the Assumption, 1
 Bridgettines, 7
 Canonesses of the Holy Sepulchre, 1
 Canonesses Regular of St Augustine, 4
 Canonesses Regular of the Lateran, 1
 Canossian Daughters of Charity, 1
 Carmelite Sisters, 4
 Carmelites, 24
 Cistercians, 1
 Congrégation de Sainte Marie, 1
 Congregation of the Holy Ghost, 3
 Dames Augustines, 1
 Dames Bernardines, 3
 Dames de la Mère de Dieu, 1
 Dames de Saint Louis, 2
 Dames de Saint Maur, 1
 Dames de Sainte Clotilde, 1
 Daughters of—
 Divine Charity, 1
 Jesus, 2
 Our Lady Help of Christians, 4
 Providence, 1
 the Cross, 14
 the Holy Ghost, 5
 the Immaculate Heart of Mary, 1
 Wisdom, 4

- Dominican Sisters of Pen-
 ance, 1
 Dominican Sisters of the
 Presentation, 1
 Dominicans, 7
 Dominicans (Second Order),
 2
 Dominicans (Third Order),
 17
 English Institute of the
 B.V.M., 2
 Faithful Companions of Jesus,
 19
 Filles de Jésus, 1
 Filles de la Croix, 1
 Filles de la Sagesse, 1
 Franciscan Missionaries of
 Mary, 3
 Franciscan Sisters Minoresses,
 1
 Franciscan Sisters of the
 Holy Ghost, 1
 Franciscans, 5
 Franciscans (Third Order), 3
 Handmaids of Mary, 1
 Handmaids of the Sacred
 Heart of Jesus, 3
 Helpers of the Holy Souls, 4
 Holy Child Jesus, 8
 Holy Cross and Passion, 19
 Holy Family, 1
 Hospital Sisters of the Sacred
 Heart, 1
 Immaculate Conception of
 Our Lady of Lourdes, 1
 Institute of—
 Christian Education, 2
 Mary, 2
 Our Lady of the Retreat in
 the Cenacle, 4
 Perpetual Adoration, 1
 the B.V.M., 7
 Institute of—
 Trained Nurses of Our
 Lady of Consolation, 2
 Ladies of Mary, 4
 Ladies of the Nativity of Our
 Lord, 2
 Little Company of Mary, 4
 Little Sisters of the Assump-
 tion, 7
 Little Sisters of the Poor, 20
 Marie Auxiliatrice, 2
 Marist Sisters, 7
 Missionaries of the Sacred
 Heart, 1
 Missionary Sisters of St
 Joseph, 7
 Most Holy Sacrament, 6
 Notre Dame de Compassion, 2
 Notre Dame de Sion, 1
 Notre Dame des Missions, 3
 Notre Dame of the Im-
 maculate Conception, 1
 Oblates of St Benedict, 2
 Oblates of St Francis de
 Sales, 1
 Oblates of the Assumption, 2
 Our Lady of Sion, 2
 Pallottine Sisters, 2
 Perpetual Adoration of the
 Blessed Sacrament, 1
 Poor Clares, 4
 Poor Clares (Colettines), 11
 Poor Handmaids of Jesus
 Christ, 3
 Poor Servants of the Mother
 of God, 17
 Poor Sisters of Nazareth, 21
 Presentation Nuns, 10
 Redemptoristines, 1
 Religieuses de la Charité et de
 l'Instruction Chrétienne
 de Nevers, 2

Religious of Christian In-
 struction, 2
 Religious of St Andrew, 1
 Religious of the Cross, 3
 Retreat of the Sacred Heart,
 1
 Sacred Hearts of Picpus, 1
 St Joseph of Cluny, 1
 St Joseph's Foreign Mission-
 ary Sisters, 2
 Sainte Famille, 2
 Sainte Union des Sacrés
 Cœurs, 8
 Servants of the Sacred Heart,
 3
 Servites, 6
 Servites (Second Order), 1
 Servites (Third Order), 3
 Sisters of—
 Bon Secours, 1
 Bon Secours of Troyes, 2
 Charity, 1
 Charity (Irish), 5
 Charity and the Blessed
 Sacrament, 1
 Charity of Jesus and Mary,
 1
 Charity of Notre Dame
 d'Evron, 1
 Charity of Our Lady of
 Mercy, 3
 Charity of Our Lady of
 Refuge, 1
 Charity of St Paul, 63
 Charity of St Paul (French),
 1
 Charity of St Vincent de
 Paul, 61
 Charity under the Pro-
 tection of St Vincent of
 Paul, 2
 Hope, 1

Sisters of—
 Hope of the Holy Family, 1
 Jesus and Mary, 5
 La Retraite, 4
 La Sagesse, 1
 Loreto, 1
 Marie Réparatrice, 2
 Mary, 1
 Mary and Joseph, 1
 Mercy, 104
 Nazareth, 4
 Notre Dame, 19
 Our Lady of Charity and
 Refuge, 4
 Our Lady of the Missions,
 1
 Providence, 2
 Providence of Ruillé-sur-
 Loire, 1
 Providence of the Imma-
 culate Conception, 3
 Providence of the Institute
 of Charity, 11
 St Dominic, 1
 St Dorothy, 1
 St Gildas, 4
 St John of God, 2
 St Joseph, 8
 St Joseph of Annecy, 4
 St Joseph of Peace, 2
 St Louis, 3
 St Martha, 3
 St Martin of Tours, 1
 St Mary, 2
 Ste Marie, 1
 the Christian Retreat, 8
 the Christian Schools, 2
 the Congregation of St
 Joseph of Bordeaux, 1
 the Faithful Virgin, 1
 the Good Saviour, 1
 the Good Shepherd, 10

Sisters of—

- the Holy Cross, 4
- the Holy Family, 1
- the Holy Family of Nazareth, 1
- the Holy Redeemer and of the Blessed Virgin, 1
- the Holy Trinity, 2
- the Immaculate Conception, 13
- the Immaculate Conception of the Holy Family, 1
- the Immaculate Heart of Mary, 1
- the Little Schools, 1
- the Most Holy Cross and Passion, 8
- the Nativity of the B.V.M., 1
- the Poor Child Jesus, 2
- the Presentation, 1
- the Presentation of Our Lady, 1
- the Sacred Heart, 1

Sisters of—

- the Sacred Heart of Mary, 4
- the Sacred Heart of St Jacut, 1
- the Sacred Hearts and Perpetual Adoration, 2
- the Sacred Hearts of Jesus and Mary, 20
- the Temple, 1
- the Visitation, 4
- Society of the Faithful Virgin, 2
- Society of the Sacred Heart, 8
- Sœurs de la Charité de Notre Dame, 1
- Sœurs de la Miséricorde, 1
- Sœurs de Miséricorde de Séz, 1
- Tertiaries of St Teresa, 1
- Ursulines, 15
- Ursulines of Jesus, 4
- Visitation of the Blessed Virgin Mary, 1

SCOTLAND

(Archiepiscopal Sees, 2 ; Episcopal Sees, 4)

MEN

- Benedictines, 1
- Franciscans, 2
- Jesuits, 5
- Oblates of Mary Immaculate, 1
- Passionists, 1
- Redemptorists, 1
- Vincentians, 1
- Brothers of the Christian Schools, 3
- Marist Brothers, 9

WOMEN

- Augustinians, 1
- Benedictines, 1
- Carmelites, 3
- Dominicans, 1
- Faithful Companions of Jesus, 1
- Franciscans of the Immaculate Conception, 6
- Helpers of the Holy Souls, 2
- Little Company of Mary, 1
- Little Sisters of the Poor, 4

Marie Réparatrice, 1
 Poor Clares (Colettines), 1
 Poor Sisters of Nazareth, 3
 Sisters of—
 Charity of St Paul, 1
 Charity of St Vincent de
 Paul, 18
 Mercy, 7
 Notre Dame, 2
 St Joseph of Annecy, 1
 St Joseph of Cluny, 2

Sisters of—
 the Good Shepherd, 2
 the Holy Cross and Passion,
 4
 the Immaculate Concep-
 tion, 1
 the Sacred Heart, 2
 the Sacred Hearts of Jesus
 and Mary, 5
 Ursulines of Jesus, 2

IRELAND

(Archiepiscopal Sees, 4 ; Episcopal Sees, 24)

MEN

Augustinians, 12
 Benedictines, 1
 Carmelites (Calced), 7
 Carmelites (Discalced), 3
 Cistercians, 2
 Congregation of the Holy
 Ghost and of the Im-
 maculate Heart of Mary,
 4
 Dominicans, 14
 Franciscan Capuchins, 6
 Franciscans, 13
 Jesuits, 10
 Marist Fathers, 3
 Maynooth Mission to China,
 2
 Missionaries of the Most
 Holy Sacrament, 1
 Missionaries of the Sacred
 Heart, 1
 Oblates of Mary Immaculate,
 6
 Order of Charity, 3

Order of St Camillus de
 Lellis, 1
 Pallottine Fathers, 1
 Passionists, 4
 Premonstratensians, 1
 Presentation Monasteries, 3
 Redemptorists, 5
 Salesians, 2
 Society for African Missions,
 5
 Third Order Regular of St
 Francis, 10
 Vincentians, 7
 Alexian Brothers, 1
 Brothers of—
 Charity, 1
 St Patrick, 16
 the Christian Schools, 31
 Carmelite Brothers, 2
 Christian Brothers, 104
 Franciscan Brothers, 13
 Hospitaller Brothers of the
 Order of St John of God,
 1
 Marist Brothers, 26
 Presentation Brothers, 18

WOMEN

Benedictine Nuns (Irish
 Dames of Ypres), 1
 Bon Sauveur Sisters, 1
 Brigidine Sisters, 5
 Carmelite Nuns, 12
 Congregation of Irish Sisters
 of Charity, 29
 Congregation of Mary, 2
 Congregation of Our Lady of
 Apostles, 1
 Convent of Perpetual Adora-
 tion, 1
 Daughters of Mary Help of
 Christians, 1
 Daughters of the Cross, 1
 Daughters of the Heart of
 Mary, 1
 Dominican Nuns, 11
 Franciscan Convent of Per-
 petual Adoration, 2
 Franciscan Missionaries of
 Mary, 1
 Franciscan Missionary Sisters,
 1
 Institute of the Most Holy
 Redeemer, 1
 La Retraite du Sacré Cœur,
 1
 La Sainte Union des Sacrés
 Cœurs, 3
 Little Sisters of the Assump-
 tion, 3
 Little Sisters of the Poor, 3
 Marist Sisters, 2
 Missionary Convent of the
 Holy Rosary, 1
 Mount Sackville, 1
 Notre Dame des Missions, 1
 Nursing Sisters of the Little
 Company of Mary, 4

Order of the Faithful Com-
 panions of Jesus, 3
 Poor Clares, 6
 Poor Clare Colettines, 5
 Poor Servants of the Mother
 of God, 6
 Poor Sisters of Nazareth,
 5
 Salesian Nuns, 1
 Sisters of—
 Bon Secours, 7
 Charity of St Paul the
 Apostle, 2
 Charity of St Vincent de
 Paul, 18
 Charity of the Incarnate
 Word, 2
 Jesus and Mary, 2
 Loreto, 19
 Marie Réparatrice, 3
 Mercy, 186
 Our Lady of Charity of
 Refuge, 2
 St Columban, 1
 St John of God, 7
 St Joseph of Cluny, 3
 St Louis, 11
 the Good Shepherd, 7
 the Holy Cross and Passion,
 4
 the Holy Faith, 16
 the Holy Infant Jesus, 1
 the Immaculate Concep-
 tion, 2
 the Presentation, 67
 the Sacred Heart, 4
 the Sacred Heart of Mary,
 2
 the Sacred Hearts of Jesus
 and Mary, 1
 Ursulines, 4
 Ursulines of Jesus, 1

UNITED STATES OF AMERICA

(Archiepiscopal Sees, 15; Episcopal Sees, 88; Abbey *Nullius*, 1; Vicariate Apostolic, 1)

The Abbey *Nullius* of Belmont is administered and served by the Benedictines, and the Vicariate Apostolic of Alaska by the Jesuits.

MEN

American Foreign Missionary Society, 1
 Assumptionist Fathers, 2
 Augustinian Fathers, 96
 Augustinian Fathers of the Assumption, 2
 Augustinian Recollet Fathers, 4
 Basilian Fathers, 1
 Benedictine Fathers, 455
 Camillian Fathers, 1
 Capuchin Fathers, 108
 Carmelite Fathers, 19
 Carmelite Fathers (Calced), 1
 Carmelite Fathers (Discalced), 16
 Chinese Mission Society of St Columban, 1
 Cistercian Fathers, 2
 Cistercian Fathers Reformed, 1
 Claretian Fathers, 16
 Clerics of St Viator, 10
 Congregation of the—
 Blessed Sacrament, 3
 Brothers of Charity, 1
 Holy Cross, 33
 Holy Ghost, 95
 Missions of St Vincent de Paul, 2
 Do. Most Holy Redeemer, 7
 Resurrection, 11

Congregation of the—

 Sacred Hearts of Jesus and Mary, 10
 Crosier Fathers, 9
 Dominican Fathers, 56
 Fathers of—
 Charity, 3
 Charity of the Most Sacred Heart of Jesus, 2
 Mercy, 10
 the Company of Mary of Montfort, 1
 the Holy Family, 5
 the Lyonese African Missions of Georgia, 1
 the Most Precious Blood, 66
 the Pious Society of Missions, 3
 the Sacred Heart, 1
 the Third Order Regular of St Francis, 9
 Foreign Mission Brothers of St Michael, 7
 Franciscan Fathers, 319
 Franciscan Fathers, Minor Conventuals, 70
 Friars of the Atonement, 3
 Hermits of St Augustine, 1
 Jesuit Fathers, 156
 Josephite Fathers, 49
 Lazarist Fathers, 8
 Marian Fathers, 3
 Marist Fathers, 103

- Maryknoll Fathers, 1
 Maynooth Mission to China, 3
 Missionary Fathers of La Salette, 18
 Missionary Fathers of the Sacred Heart, 9
 Missionary Servants of the Blessed Trinity, 2
 Missionary Society of St Paul the Apostle, 15
 Missionary Sons of the Immaculate Heart of Mary of Guadelupe, 2
 Oblates of Mary Immaculate, 179
 Oblates of St Francis de Sales, 6
 Oratorian Fathers, 1
 Order of the Most Holy Trinity, 3
 Pallottine Fathers, 2
 Passionist Fathers, 21
 Paulist Fathers, 10
 Pious Society of Missions, 7
 Pious Society of the Missionaries of St Charles, 28
 Premonstratensian Fathers, 16
 Priests of the Sacred Heart of Jesus, 1
 Redemptorist Fathers, 46
 Religious Missionaries of Mariannahill, 1
 St Joseph's Society for Coloured Missions, 1
 St Joseph's Society of the Sacred Heart, 17
 Salesian Fathers, 18
 Salvatorian Fathers, 4
 Sanguinist Fathers, 3
 Servite Fathers, 20
 Society of St Edmund, 2
 Society of the African Missions, 8
 Society of the Divine Saviour, 9
 Society of the Divine Word, 15
 Sons of the Holy Family, 2
 Stigmatine Fathers, 5
 Sulpician Fathers, 7
 Sylvestrine Benedictines, 1
 Theatine Fathers, 4
 Trappists, 3
 Vincentians, 63
 Alexian Brothers, 6
 Brothers of—
 Christian Instruction, 2
 Mary, 26
 Mercy, 1
 St Francis Xavier, 39
 St Gabriel, 1
 St Mary, 4
 the Christian Education, 1
 the Christian Schools, 111
 the Holy Cross, 2
 the Holy Infancy and Youth of Jesus, 2
 the Poor of St Francis, 3
 the Sacred Heart, 20
 the Xaverian Schools, 14
 Christian Brothers, 10
 Christian Brothers of Ireland, 18
 Congregation of the Brothers of Charity, 2
 Foreign Mission Brothers of St Michael, 1
 Franciscan Brothers, 6
 Marist Brothers of the Schools, 15
 Missionary Brothers of St Francis, 1
 Xaverian Brothers, 27

WOMEN

- Belgian Canonesses, Missionaries of St Augustine
 Benedictine Sisters of Perpetual Adoration
 Bernardine Sisters of St Francis
 Carmelite Sisters of the Divine Heart of Jesus
 Congregation of—
 Notre Dame de Sion
 Our Lady of Mount Carmel
 Our Lady of the Holy Rosary
 the Daughters of the Cross
 the Sisters of Charity of the Incarnate Word
 the Sisters of Mercy
 the Sisters of Perpetual Adoration
 the Sisters of the Holy Family (Coloured)
 the Third Order of St Francis of Mary Immaculate
 Daughters of—
 Charity of St Vincent de Paul
 Jesus
 the Cross and Passion
 the Holy Ghost
 Wisdom
 Discalced Carmelites
 Dominican Nuns of the Congregation of St Catherine de Ricci
 Dominican Nuns of the Perpetual Rosary
 Dominican Sisters, Congregation of St Catherine of Sienna
 Dominican Sisters of the Presentation of the B.V.M.
 Dominican Sisters of the Sick Poor
 Faithful Companions of Jesus
 Felician Sisters, O.S.F.
 Foreign Mission Sisters of St Dominic
 Franciscan Missionaries of Mary
 Franciscan Poor Clare Nuns
 Franciscan Sisters—
 Daughters of the Sacred Hearts of Jesus and Mary
 Minor Conventuals of Baltimore City
 of Christian Charity of St Kunegunda
 of the Atonement
 of the Immaculate Conception
 of the Sacred Heart
 French Benedictine Sisters
 Grey Nuns of the Cross
 Grey Nuns of the Sacred Heart
 Handmaids of the Most Pure Heart of Mary (Coloured)
 Hospital Sisters of St Francis
 Institute of the B.V.M.
 Lady Missionaries of St Mary
 Little Company of Mary
 Nursing Sisters
 Little Franciscan Sisters of Mary
 Little Sisters of the Assumption
 Little Sisters of the Holy Family
 Little Sisters of the Poor
 Mission Helpers Servants of the Sacred Heart

Mission Workers of the Sacred Heart	Religious of Jesus-Mary
Missionary Benedictine Sisters	Religious of the Cénacle
Missionary Franciscan Sisters of the Immaculate Conception	Religious of the Holy Union of the Sacred Hearts
Missionary Poor Clares of the Immaculate Conception	Religious of the Sacred Heart
Missionary Servants of the Most Blessed Trinity	Religious of the Sacred Heart of Mary
Missionary Sisters of the Sacred Heart of Jesus	Sacramentine Nuns
Missionary Sisters of the Third Order of St Francis	School Sisters de Notre Dame
Missionary Sisters, Servants of the Holy Ghost	School Sisters of Notre Dame
Missionary Zélatrices, Sisters of the Sacred Heart	School Sisters of St Francis
Nuns of the Holy Order of Preachers, of the Second Order	Servants of Mary, Neb.
Oblate Sisters of Providence	Servants of Mary, Wis.
Olivetian Benedictine Sisters	Servants of the Holy Ghost
Order of Our Lady of Lourdes	Servants of the Holy Heart of Mary
Pallottine Sisters of Charity	Servants of the Sacred Heart and the Poor
Pious Society of Missions of Pallottine Missionary Sisters	Sisters Adorers of the Precious Blood
Polish Franciscan School Sisters	Sisters Auxiliaries of the Apostolate
Poor Handmaids of Jesus Christ	Sisters Marianites of the Holy Cross
Poor Sisters of Jesus Crucified and the Sorrowful Mother	Sisters of—
Poor Sisters of St Francis	Bon Secours
Seraph of the Perpetual Adoration	Charity
Religious Hospitallers of St Joseph	Charity (Grey Nuns)
	Charity of Leavenworth
	Charity of Nazareth
	Charity of Our Lady
	Mother of Mercy
	Charity of Providence
	Charity of St Augustine
	Charity of St Louis
	Charity of St Vincent de Paul
	Charity of the B.V.M.
	Christian Charity
	Christian Education
	Divine Providence

Sisters of—

Divine Providence of Kentucky
 Joan of Arc
 Loreto at the Foot of the Cross
 Mercy of the Holy Cross
 Miséricorde
 Notre Dame
 Notre Dame de Bon Secours
 Notre Dame de Namur
 Our Lady of Charity of Refuge
 Our Lady of Charity of the Good Shepherd
 Our Lady of Mercy
 Providence
 Providence of St-Mary-of-the-Woods
 Reparation
 St Agnes
 St Ann
 St Benedict
 St Casimir
 St Dominic
 St Dominic of the Congregation of St Rose of Lima
 St Dorothy
 St Francis of Penance and Christian Charity
 St Francis of the Congregation of Our Lady of Lourdes
 St Francis of the Immaculate Conception
 St Joseph, Chambéry
 St Joseph, Wis.
 St Joseph (French)
 St Joseph of Bourg
 St Joseph of Carondelet
 St Joseph of Peace

Sisters of—

St Mary
 St Mary of Namur
 St Mary of the Presentation
 St Mary of the Third Order of St Francis
 Ste Chrétienne
 SS. Cyril and Methodius
 the Assumption of the Blessed Virgin Mary
 the Blessed Sacrament for Indians and Coloured People
 the Congrégation de Notre Dame
 the Divine Compassion
 the Divine Saviour
 the Holy Cross
 the Holy Cross and of the Seven Dolours
 the Holy Family
 the Holy Family of Nazareth
 the Holy Humility of Mary
 the Holy Names of Jesus and Mary
 the Humility of Mary
 the Immaculate Conception
 the Immaculate Heart of Mary
 the Incarnate Word and Blessed Sacrament
 the Infant Jesus
 the Order of St Basil the Great
 the Order of St John the Baptist
 the Poor of St Francis
 the Precious Blood
 the Presentation of Mary

Sisters of—

the Presentation of the
Blessed Virgin Mary
the Resurrection
the Sacred Heart of St
Jacut
the Sacred Hearts and of
Perpetual Adoration
the Sorrowful Mother
the Third Order of St
Dominic
the Third Order of St
Francis
the Third Order of St
Francis of Assisi
the Third Order of St
Francis of the Holy
Family
the Third Order of St
Francis of the Perpetual
Adoration
the Third Order Regular
of St Francis

Sisters Servants of the Holy
Ghost of Perpetual
Adoration

Sisters Servants of the Im-
maculate Heart of Mary

Sisters Servants of the Im-
maculate Heart of Mary
(Good Shepherd)

Society of St Teresa of Jesus

Society of the Daughters of
the Eucharist, Inc.

Society of the Helpers of the
Holy Souls

Society of the Holy Child
Jesus

Society of the Sisters of St
Ursula of the Blessed
Virgin

Third Franciscan Order

Ursuline Nuns

Ursuline Sisters

Venerini Sisters

Visitation Nuns

DOMINION OF CANADA

(Archiepiscopal Sees, 11 ; Episcopal Sees, 24 ; Abbey *Nullius*, 1
Vicariates Apostolic, 6 ; Prefecture Apostolic, 1)

The Abbey *Nullius* of St Peter is administered and served by the
Benedictines ; the Vicariates Apostolic of Grouard, Keewátin,
Mackenzie, and the Yukon and Prince Rupert by the Oblates of
Mary Immaculate ; the Vicariate Apostolic of the Gulf of St Lawrence
by the Congregation of Jesus and Mary or Eudist Fathers ; and
the Prefecture Apostolic of Hudson Bay by the Oblates of Mary
Immaculate.

MEN

Assumptionist Fathers, 1
Basilian Fathers, 37
Basilian Fathers of St Sau-
veur, 1
Benedictine Fathers, 20

Canons Regular of the Im-
maculate Conception, 1

Capuchin Fathers, 3

Carmelite Fathers, 2

Clerics of St Viator, 32

Company of Mary, 6

Company of Mary of Mont-
fort, 5

Congregation of Jesus and Mary, 5
 Congregation of the Blessed Sacrament, 3
 Congregation of the Holy Cross, 8
 Congregation of the Resurrection of Our Lord, 2
 Dominican Fathers, 30
 Eudist Fathers, 23
 Fathers of La Salette, 5
 Fathers of St Vincent de Paul, 1
 Fathers of the Company of Mary, 1
 Fathers of the Holy Ghost, 1
 Franciscan Fathers, 8
 Jesuit Fathers, 26
 Missionaries of Mary Immaculate, 60
 Missionaries of the Sacred Heart, 3
 Oblate Fathers, 5
 Oblates of Mary Immaculate, 84
 Order of Minor Capuchins, 2
 Paulist Fathers, 2
 Premonstratensian Fathers, 1
 Prêtres de Sainte Marie, 1
 Redemptorist Fathers, 18
 Religious of the Holy Cross, 1
 Salesian Fathers, 1
 Servite Fathers, 3
 Sulpician Fathers, 7
 Trappist Fathers, 4
 White African Fathers, 2
 Brothers of—
 Charity, 7
 Charity of St Vincent de Paul, 3
 Our Lady of Mercy, 2
 St Francis Regis, 1

Brothers of—
 St Gabriel, 20
 St Jean de Dieu, 1
 St Vincent de Paul, 5
 the Christian Instruction, 37
 the Christian Schools, 67
 the Holy Cross, 2
 the Presentation, 8
 the Sacred Heart, 37
 Christian Brothers, 9
 Irish Christian Brothers, 1
 Lay Brothers of Mercy, 1
 Marist Brothers, 34

WOMEN

Carmelite Nuns
 Carmelite Sisters (Discalced)
 Carmelite Sisters of the Divine Heart of Jesus
 Daughters of Jesus
 Daughters of Mary of the Assumption
 Daughters of Providence
 Daughters of Providence of St Brioux
 Daughters of the Immaculate Heart
 Daughters of Wisdom
 Dominican Nuns, Contemplative
 Dominican Servants of the Infant Jesus
 Dominican Sisters
 Dominican Sisters of the Infant Jesus
 Dominican Sisters of the Rosary
 Faithful Companions of Jesus
 Franciscan Sisters Missionaries of Mary

Franciscan Sisters of the Atonement	Sisters Oblates (? of the Assumption)
Franciscan Sisters of the Immaculate Conception	Sisters of—
Grey Nuns	Charity
Grey Nuns of the Cross	Charity of Evron
Grey Nuns of the Immaculate Conception	Charity (Grey Nuns)
Hochelaga Sisters	Charity of Montreal
Hospital Sisters of St Joseph	Charity of Mount St Vincent
Institut Jeanne d'Arc	Charity of Providence
Ladies of Loretto	Charity of St Louis
Little Daughters of St Joseph	Charity of St Paul
Little Franciscan Sisters of Mary	Charity of the Immaculate Conception
Little Missionaries of St Joseph	Charity of the Sacred Heart of Jesus
Little Sisters of the Holy Family	Jesus-Mary
Little Sisters of the Poor	La Sagesse
Oblate Sisters of the Sacred Heart and Mary Immaculate	Mary
Poor Clares	Mary of the Assumption
Redemptoristines	Miséricorde
Regular Canonesses of the Five Wounds of Our Saviour	Notre Dame des Missions
Religious of Marie Réparatrice	Notre Dame of Evron
Religious of Our Lady of the Sacred Heart	Notre Dame of Good Counsel
Religious of the Sacred Heart	Notre Dame of Perpetual Help
Servantes du SS. Sacrement	Our Lady du Bon Conseil
Sisters Adorers of the Precious Blood	Our Lady of Auvergne
Sisters de l'Espérance	Our Lady of Charity and the Good Shepherd
Sisters de la Croix de St André	Our Lady of Charity of Refuge (Good Shepherd)
Sisters Missionaries de l'Immaculée Conception	Our Lady of Good Counsel
	Our Lady of Missions
	Our Lady of Mount Laurier
	Our Lady of Perpetual Help
	Our Lady of Sion
	Our Lady of the Cross
	Our Lady of the Holy Rosary

Sisters of—

Providence
 Providence of Montreal
 St Ann
 St Anthony of Padua
 St Elizabeth
 St Enfant Jésus
 St Francis of Assisi
 St Joseph
 St Joseph of Peace
 St Joseph of St Hyacinthe
 St Joseph of St Vallier
 St Martha
 Ste Chrétienne
 Ste Marie
 Ste Marthe
 Service
 the Assumption
 the Congregation of Notre Dame
 the Good Shepherd
 the Holy Cross
 the Holy Cross and of the Seven Dolours
 the Holy Family
 the Holy Heart of Mary
 the Holy Hearts of Jesus and Mary
 the Holy Infant Jesus
 the Holy Names of Jesus and Mary
 the Holy Rosary
 the Immaculate Conception

Sisters of—

the Immaculate Heart of Mary
 the Nativity of the Blessed Virgin
 the Order of St Augustine
 the Order of St Benedict
 the Precious Blood
 the Presentation
 the Sacred Heart of Jesus
 the Sacred Heart of St Jacut
 the Sacred Hearts of Jesus and Mary
 the Third Order of St Francis
 the Visitation
 Wisdom
 Sisters Servants du Très-Saint Sacrement
 Sisters Servants of Jesus and Mary
 Sisters Servants of Ste Marthe
 Sisters Servants of the Holy Heart of Mary
 Sisters Servants of the Immaculate Heart of Mary
 Sœurs Missionnaires de Notre Dame des Anges
 Trappistine Sisters
 Ursuline Sisters of Jesus
 Ursulines
 White African Sisters

NEWFOUNDLAND

(Archiepiscopal See, 1 ; Episcopal Sees, 2)

The Christian Brothers, the Presentation Nuns (15 convents) and the Sisters of Mercy (14 convents) have establishments in the Province.

BRITISH WEST INDIES, Etc.

(Archiepiscopal See, 1; Episcopal See, 1; Vicariates Apostolic, 3)

The archdiocese of Trinidad is in charge of the Dominicans. The Vicariates Apostolic of Jamaica and Demerara are administered and served by the Jesuits with 8 houses, and the Sisters of the Third Order of St Francis have 3 convents there, the Sisters of Mercy 4, and the Sisters of the Third Order of St Dominic 1. The Bahama Islands are served by the Benedictines, the schools there and in the Bermuda Islands being in the hands of the Sisters of Charity. In Barbados the Jesuits have 1 house. The diocese of Roseau is in charge of the Redemptorists.

UNION OF SOUTH AFRICA

(Archiepiscopal See, 1; Episcopal Sees, 2; Vicariates Apostolic, 8; Prefectures Apostolic, 9)

The Kimberley Vicariate with 6 mission centres, the Basutoland Vicariate with 20, and the Windhoek Vicariate with 19 are *wholly* administered and served by the Oblates of Mary Immaculate; in the Natal Vicariate, with 23 mission centres, one is in the charge of the Dominicans and two in that of the Mariannhill Missionaries; in the Transvaal Vicariate, with 24 mission centres, five are in the charge of the Dominicans and one in that of the Redemptorists, while two are served by Secular Priests; the Orange River Vicariate with 11 mission centres is administered and served by the Oblates of St Francis of Sales, the Mariannhill Vicariate with 34 mission centres by the Mariannhill Missionaries, and the Eshowe (Zululand) Vicariate with 4 mission centres by the Benedictines.

The Gariep Prefecture with 5 mission centres is administered and served by the Society of the Priests of the Sacred Heart of Jesus, the Central Prefecture Cape Province with 8 mission centres by the Pious Society of Missions or Pallottine Fathers, the Northern Transvaal Prefecture with 6 mission centres by the Benedictines, the Lydenburg Prefecture with 5 mission centres by the F.S.C., the Swaziland Prefecture with 6 mission centres by the Servite Fathers, the Kroonstad Prefecture with 6 mission centres by the Congregation of the Holy Ghost, the Prefecture of Salisbury with 23 mission centres (four of which are served by the Mariannhill Missionaries) and the Broken Hill Prefecture with 5 mission centres by the Jesuits, and the Great Namaqualand Prefecture with 8 mission centres by the Oblates of St Francis of Sales.

MEN

Benedictines, 10
 Congregation of the Holy
 Ghost, 7
 Dominicans, 5
 Sons of the Sacred Heart, 5

Jesuits, 24¹
 Mariannhill Missionaries, 45
 Oblates of Mary Immaculate,
 80
 Oblates of St Francis de Sales,
 19
 Pious Society of Missions, 8

¹ Including Rhodesia.

Redemptorists, 2
 Salesians of Ven. Don Bosco,
 4
 Servite Fathers, 5
 Society of Priests of the
 Sacred Heart of Jesus, 6
 Christian Brothers, 3
 F.S.C. Brothers, 2
 Mariannahill Brothers, 17
 Marist Brothers, 10

WOMEN

Augustinian Sisters, 13
 Benedictine Sisters, 18
 Dominican Sisters, 89
 Dominican Sisters of Our
 Lady of Perpetual Suc-
 cour, 1
 Franciscan Missionaries of
 Mary, 1

Nursing Sisters of the Little
 Company of Mary, 1
 Oblate Sisters of St Francis
 de Sales, 20
 Pallottine Sisters, 2
 Sisters Mantellate, 15
 Sisters of—
 Charity, 1
 Loreto, 15
 Mercy, 3
 Nazareth, 4
 Notre Dame, 10
 St Paul, 1
 the Assumption, 11
 the Good Shepherd, 2
 the Holy Cross, 46
 the Holy Family, 52
 the Precious Blood, 34
 the Sacred Heart, 2
 the Third Order of St
 Dominic, 8
 Ursuline Sisters, 8

COMMONWEALTH OF AUSTRALIA

(Archiepiscopal Sees, 6; Episcopal Sees, 14; Abbey *Nullius*, 1;
 Vicariates Apostolic, 2; Prefecture Apostolic, 1)

The Abbey *Nullius* of New Norcia is administered and served by
 the Benedictines, the Vicariate of Cooktown by the Augustinians,
 the Vicariate of Kimberley by the Salesian Fathers with the
 assistance of the Pallottine Fathers, and the Prefecture of the
 Northern Territory by the Missionaries of the Sacred Heart of Jesus.

MEN

Benedictine Fathers, 1
 Carmelite Order, 3
 Dominican Fathers, 3
 Fathers of the Divine Word, 1
 Franciscan Fathers, 4
 Franciscan Friars, 3
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